LIBRARY
Theological Seminary,
PRINCETON, N. J.
No. Case, Division 1
No. Shelf, Section 24
No. Book, No. 50

Digitized by the Internet Archive
in 2015

https://archive.org/details/christianwork2711unse

# CHRISTIAN WORK

## A MAGAZINE

OF

## Religious and Missionary Information.


## THE TWO POPES.

BY EDMOND DE PRESSENSÉ, D.D.

THERE are two kings in the Catholic monarchy, which numbers, we are told, two hundred million subjects upon the surface of our globe. One is the apparent king, and is called the Pope, his throne is at the Vatican, with cardinals, chamberlains, prelates, guards, all dressed like comedians playing their part in some drama of the fifteenth century. The other is the actual king, his seat is at the Gesù, and he is called the General of the Jesuits. He is at the head of an association, the most compact, the most active, and consequently the most powerful, that has ever been devised by human genius. The first of these two great personages is addressed as His Holiness, the other as His Reverence. When you have an audience of the Pope, you find in the hall that leads into the cabinet where the Vicar of Christ will present you with his ring and his slipper to kiss, and which you only enter after three obligatory genuflexions, four or five young prelates, in violet cassocks, and rochets with little puffed folds, occupied in diverting, by lively chit-chat, the tedium of court ceremonials. When you have crossed the threshold of the Gesù, with a view of being presented to the General of the Jesuits, you will have to traverse a hall where forty secretaries are writing in all known languages, and you will find yourself in the presence of a man laden with immense interests, who will make you sit down and will talk politics with you. This one is the Richelieu of Catholicism, the other its Louis XIII. More of serious administration goes on at the Secretaryship of the Gesù in the course of a few days, than in all the Roman congregations presided over by the Cardinals or the Pope himself in a whole year. The fact is, that the Papacy represents the old patriarchal organizations of the Church in the middle ages, with its delays, its simplicity, its spontaneous proceedings; while the Jesuit institution works with all the refinement of that system of centralisation which constitutes the force of modern administration. The Vatican is still a great feudal castle, where they live "*en famille*;" the Gesù is a ministerial office, where each one on arriving finds his daily task traced out for him, and works under the severe eye of a director who is responsible for the interests of the whole world.

The hand of the Pope is a wide one, both for giving and blessing. The representative of the Multiplier of loaves and fishes in the desert believes that the treasury of the sovereign of the Roman States is still inexhaustible. No suffering, no want, let us add, in order to be accurate, no pious fancy presents itself before the Pope without being at once the object of an immense gratuity; and when from the balcony of the vulgar but colossal façade of St. Peter's he gives his blessing to the city and the world, a thrill runs through the prostrate crowd, and even those who do not believe, feel that there is in it something of the divine.

The Very Reverend Father General disposes of a budget superior to that of twenty small kingdoms, such as Bavaria, Greece, Portugal, &c., and yet there are not a hundred paoli of it, the application of which is not rigorously marked out and minutely noted down. Revolutions arise, which break down the old social system of the world, change into vast barracks the handsome convents and rich colleges erected by this powerful body, and then quiet is restored; thus the political tempest is thoroughly calmed down in a few years, under the successful management of this great moderator of the order of St. Ignatius; buildings amounting in value to

many millions capital, invested in the most profitable undertakings, form the income of this Society, whose expenditure is limited to the clothing of a few men and the cost of their frugal table. The Papacy receives each year from the hands of the faithful, and the sale of dispensations, enormous sums, of which it never retains a fraction for itself. If the Pope sends you a crown for some old Madonna of black wood like the one at Chartres or of Notre Dame des Victoires, this crown will be of gold and precious stones, and will have cost eighty thousand francs at a Roman jeweller's. The Papacy is a never-failing fountain; the Society of Jesus is an abyss, where, for generations, the money gained by the labour of the preacher, the toil of the professor, the persevering measures of the legacy-hunter, would be piled up in heaps, if the awful law of periodical revolutions did not come to scatter the gold of Delphi amongst the general pillagers.

The popes themselves feel more or less sensible of the burden of this rival power, which, under pretext of defending, is gradually replacing them. Clement XIV., after much hesitation and many tears, took courage one day to stretch out his hand against this encroaching order; he disbanded his janissaries. After the great shocks of the Revolution, the Papacy, at the last gasp, threw itself once more into their arms. They soon resumed their formidable attitude; they were the determined enemies of Pius IX. in his character of political Reformer. To-day they support him, indeed, but only because they have conquered him and brought him down to the degradation of a reaction, which is the mortal agony of the temporal power. Often has Pius IX. endeavoured to shake off their yoke. One day he drew out of the archives of the Vatican the authentic documents of their expulsion under Clement XIV.

It was Father Theiner to whom he assigned the task of compiling, under the title of the "Life of Clement XIV.," the most formidable work ever written against the great Society, because it was printed by the express orders of the Pope himself. The company of Jesuits, like a flexible but vigorous shrub, bent only to rise again stronger than ever. It was supposed that they could be reached by placarding everywhere, even on the columns of the "façade" of St. Peter, the solemn sentence which condemned their prophetess Catarinella, who went about predicting the wonders to take place in the Catholic world by means of the Jesuits, more especially the union of the Eastern with the Western Church. The order took this rebuke silently, but before long it was found necessary to make it up with them, and return meekly under their tutelage.

Their great triumph was the proclamation of the dogma of the Immaculate Conception, the columns of the "Immacolata," the Pope's decree having done nothing but confirm the teaching of the theologians of the illustrious company. The Jesuit's Vatican has thus conquered the Pope's Vatican; the true Pontiff has seen the increase of the glory and power of the order which governs the Church. The other pontiff is allowed to give solemn audience to the ambassadors of emperors and kings, to bless, in profusion, medals and rosaries, to send the golden rose to sovereigns, and to satisfy those wants of "benedizione," which hourly manifest themselves among the Roman populace. The increase of the order in France has always been the especial aim of the General. Rome is at present in a state of senile decrepitude; life no longer proceeds thence, either in matters of religion or anything else. France is the land of exuberant vitality, and accordingly the Jesuits have cultivated by preference this fertile soil.

For the last six years they have been engaged in a very ambitious enterprise. Were they to plant themselves in the midst of the great nation by slow degrees, or at once, with great display, boldly to take possession of the work of education in all the towns of France, and to build there colleges equal in magnificence to those of the State? It is this last plan which carried the day in the deliberations of the order.

It will easily be understood that T——, that Queen of the South, that Catholic town *par excellence*, was likely especially to attract their attention. It was impossible that they should long put up for their college with a little obscure establishment close to the Church of St. Sernin. They had to plan a grand and stately edifice, which should cost several millions. Accordingly, one evening a grave and solemn scene went on in the house of the Inquisition. A secret meeting had been convened by the Father Provincial.

When the silence was most profound, all the fathers having retired to their cells, and no wandering light being seen in any of the narrow corridors of the different storeys, seven old men assembled in the council-chamber.

One single lamp lit up the hall, and cast its pale beams on the walls, where were a few prints in cheap frames, representing the pious subjects most popular in our day amongst the religious world—a St. Ignatius, a St. Francis Xavier, St. Louis de Gonzaga, a sacred heart of Jesus and of Mary, the Martyrdom of Missionaries in China and Japan, the apparition of the Virgin to the children of La Salette; a great crucifix, painted black, on which the artist had thrown here and there, at random, a metallic lustre by means of orange powder, reared itself at the end of the room. A table covered with green cloth, an arm-chair behind it, and a few chairs around the hall, were all its furniture.

An antique pavement of red tiles was the last remnant of the decoration in this once formidable Inquisition hall, whence had so often proceeded sentences of death.

The Reverend Father Provincial went up to the table, and placed on it a large leather portfolio with a steel clasp.

The other fathers placed themselves on each side of him.

All knelt down, and the Provincial, in a low and measured tone, recited the "Veni Sancte" and the "Ave Maria." The next responded. Then they rose and took their seats.

All eyes were cast down, the Provincial recollected himself, and opening the large portfolio spoke as follows :—

"My fathers, I have just received from our very Reverend Father General the authorisation to erect at T—— a home for our order. You are well aware of the prosperous state of our society at T——. Of all the towns of France it is the one where our influence is the most firmly established. Our flourishing college, too much confined in the quarter that it occupies provisionally, requires, as soon as possible, a spacious building where it may further increase.

"You approved this plan of building last year, and I communicated the result of that deliberation to the Reverend Father General. This project having received his approbation, we have to deliberate today upon the best plan of carrying it out. I have here the estimate of an architect. It is impossible that we should be satisfied with anything commonplace. We must arrest attention by the imposing scale of the edifice. It must surpass all others in the town—the archbishop's palace, the seminary, the prefecture, and, with the exception of the marble columns, it should rival the Capitol. We must put forth all our power. For us, pure religion, a humble cell, a cassock, and daily bread may suffice; but the order must be great, and appear rich. You will be perhaps startled, but the whole estimate amounts to something more than three millions."

A cautious smile played upon the lips of the old man, and a slight murmur was heard.

"Three millions!" said Father Gretch, who sat on the right of the Provincial, and shook his head; "that's a great deal. In the old times a very handsome college could be built for fifty thousand livres."

"Yes, in the old times," chimed in the others, with a sigh.

"You are well aware," the Provincial went on, "that we must not depend upon the general funds of the Society. These funds, invested in great industrial enterprises, more especially railroads and navigation, are carefully reserved for unfortunate times. One must provide against such a contingency as being expelled from France by a revolution. We have nothing to fear now. The order prevails, by the grace of God, but evil days might return. It is therefore useless to think of that resource. Our fathers are building everywhere else, at Poitiers, at Bordeaux, and yet not a single centime has been taken from the general funds of the Society. Our rules, as you know, my fathers, rigidly insist upon each new foundation being self-supporting. They are so strict in this respect, that if we had two houses in the same city, each of these would have to provide itself with necessary resources. It is to this rule, which apparently violates the law of charity, that we owe our amazing extension in the towns. Even in Paris, the parent house has not the right to send a single centime to the other houses of the city. Two years ago, Father Ravignan, at a party given by a great lady in the Faubourg St. Germain, made a collection for a house newly built in one of the quartiers of Paris, which actually had not even food provided for the morrow. He made the tears of that right-minded and pious assembly flow. It is a severe rule, I allow, but it attracts universal admiration to the unworldly spirit and the poverty of our body. The order must be wealthy and powerful, but individual members may find themselves exposed to absolute want, you understand all the force of such an organisation?"

"We must submit ourselves to this wise rule," observed one of the other fathers.

"Certainly," continued the Provincial, and turning over the portfolio he drew from it a paper and placed it before him. "We have already a few savings, my fathers. Five hundred thousand francs, the net profit of our college of St. Cernin, including the current year . . . fr. 500,000

Two hundred and twenty thousand francs arising from missions, stations, retreats, preached by our fathers since our return to T——, including the gifts collected by the said fathers . . . . 220,000

Ninety-two thousand six hundred and sixty-seven francs, collected privately from house to house in T——, and in the diocese at large . . . . . 92,667

Value of one house of the Inquisition, for which we are offered two hundred thousand francs, in order to found in it the community of the perpetual adoration 200,000

Private legacies held by trustees :—

| | |
|---|---|
| The Countess of Levynac . . . | 80,000 |
| The Marchioness of Cadrins . . . | 120,000 |
| The widow Marquet . . . . | 230,000 |
| M. Lafaree, formerly banker . . | 70,000 |
| The Count of Villebrumier . . | 118,000 |

Special donations in money of persons living or deceased . . . . . 96,000

Value of diamonds, jewels, lace, bracelets, torn from the service of vanity, and capable of realizing . . . . . 60,000

Total . fr. 1,786,667

"Now then come future resources, which may be considered pretty certain, unless, indeed, law-suits instituted by covetous and irreligious relations should deprive us of any of these bequests.

"Madame de Prontin, whose fortune, estimated at 240,000fr., left for us by will to good M. Biroatet, a pious man, upon whom we can depend as on ourselves. Madame de Prontin is seventy-eight; she is visibly failing, and Dr. Legrand assured me yesterday that she could not survive the autumn.

She will give up her holy soul to God at the fall of the leaf.

"Madame de Montech, the half of her domains, given also for us by a valid will and testament to M. Ousscat, our trustee. Her lawyer estimates this half at 30,000fr., the other, willed to a sister who is two years younger than herself, will fall to us one of these days, I hope. She is your *Philotée*, Father Gervais."

Father Gervais bowed and smiled. "I hope to succeed, my Reverend Father."

"Well, then, so much is certain, or nearly so. But how far this leaves us from the necessary sum! The Reverend Father General writes to me, 'Undertake nothing without ready money.' We have therefore now to procure the rest of the sum. We depend first of all on Providence; evidently it protects our order, which, after so many vicissitudes, such war to the knife of philosophers, sceptics, and revolutionaries, is once more at the head of Catholicism; but Providence will have us work and take trouble. It is certain that in a town as rich as ———, and where so many good souls are devoted to us, we ought to succeed in procuring three millions.

"Let us now look at our contingencies.

"Father Chevy, it is you who have the care of old M. Cayron. What are your expectations? He has only a distant relative to inherit. Have you got him to make a will?"

Father Chevy rose:—"I have certain difficulties to contend with, very Reverend Father. M. Cayron is exceedingly versatile, his ideas are not always coherent, and between ourselves he is rather superannuated. I can depend upon his two servants, pious women, who never leave him, and let no one see him, and whom I have given to understand that they will have good legacies if they succeed in getting him to make a will in our favour. But I am obliged to be very prudent, in the first place to guard against its being one day proved that he was almost superannuated when he signed the will, and also to introduce to him our dear M. Legros, who will be our trustee. I have, however, arranged a meeting for to-morrow, and I do not think the day will pass without our having the will executed."

"At how much do you value his fortune?"

"Oh, magnificent! Two hundred thousand francs at least."

"And he is very old?"

"Very old indeed, and nearly imbecile."

"Take care of the old gentleman. And you, Father Grandier, what have you been doing with the Viscountess de Vateil?"

Father Grandier replied:

"I have rather hard work, too, in that quarter, Reverend Father. There are two cousins to be outwitted—cunning to the last degree—who are suspicious of me; but I have contrived to manage them, I hope, and to make them see that it is better to share four hundred thousand francs with us, by means of a valid will, than to run the risk of their cousin dying without making one at all, in which case they would have only a tenth of her fortune, which would be divided between several collateral branches. They would like the whole; but, however, I think they'll agree to the compromise. The poor lady is failing rapidly—the first catarrh will carry her off. I shall not lose any time. There is a good deal of portable property; that is promised me; I am sure of that."

"God bless you! And, dear Father Briffard, how goes on his siege?"

"Very well, very Reverend Father."

And the triumphant Director, drawing out a pocket-book, displayed before the wondering gaze of the old man a stamped paper, signed and registered, and gave it to the Provincial, and exclaimed:

"This is a will!"

His glance kindled, his features dilated, a smile of profound satisfaction played upon his lips.

He read; the rest listening in religious silence:—

"Napoleon III., by the grace of God and the will of the nation, Emperor of the French, to all those who shall see these presents, greeting—

"I, the undersigned, imperial notary at the residence of T——, matriculated No. 42, dwelling at Rue Lafayette No. 157, having transported myself from the said domicile to that of Dame Eleonora Susanna Guitrat de la Clavière, residing in Rue de la Tour No. 37, have received, in presence of the undersigned witnesses, the last wishes of the said lady, which I have literally reproduced as follows:

"'I, Eleonora Susanna Guitrat de la Clavière, aged seventy-two, knowing that there is nothing more uncertain than life, or more certain than death, declare my last will and testament to be as follows:

"'I declare by these presents, on account of his exuberant kindness and affection for me, M. Vincent Smarag de Tourmêlors, residing at Rue Maye No. 18, to be my sole legatee, subject to the following legacies:

"'1. An annual pension of a thousand francs to my nephew, the Abbé Jules de la Clavière.

"'2. A similar annual pension of a thousand francs to my niece, Louis Jules de la Clavière.

"'3. An annual pension of three hundred and fifty francs to my servant, Mademoiselle Komenques, of the village of Valrabière.'

"Which testamentary declaration, I, the undersigned notary, have received and put down in these presents for all those whom it may concern."

(Then follow the signatures).

"Dubourdier, Notary."

The paper was carefully deposited in the great portfolio.

"This is well, indeed, Father Briffard," said the Provincial.

"What is the amount of the legacy, all deductions made?"

"M. Tourmêchors estimates it at four hundred and fifty thousand francs."

"And the testator; is she likely soon to die?"

"She is at her last breath."

"We may, then, begin our college at once; do you not think so, my fathers?"

The answer was unanimous, and they knelt down to return thanks to the Virgin.

# WORK AMONG THE ORIENTALS IN LONDON.

BY A SPECIAL INQUIRER.

It is to the honour of the London City Mission that it has sought to bring the message of mercy to men of various nations and languages who have settled in London—including Jews, Italians, Spaniards, Germans, and Frenchmen. The messenger, moreover, to each of these is himself of the same blood and race which he seeks to bless. From among the early converts to a pure and Scriptural Christianity from these different nationalities, the agents have been selected, and, as shown by recorded results, they are found to be "the right men in the right place."

But *the* missionary, and the only missionary to the Orientals of London, is an exception to this general rule, he is not an Oriental. It has not been in the power of the City Mission to obtain, either from among the first-fruits of China and of Hindoostan, or from the converts from the Pagans and Mohammedans, a man qualified and equipped for this special service. It is an undoubted fact, that the man whom the Head of the Church has specially used and honoured in doing an amount of good among Orientals such as eternity only can reveal, is an Englishman who was never out of England, who has such a wonderful faculty for the mastery of foreign tongues, that for nearly seven years he has been able to hold intercourse with natives of India, Persia, Java, Japan, the South Sea Islands, Arabia, and China, and to read to them portions, at least, of the sacred Scriptures in Persian, Arabic, Hindoostanee, and Malay.

During the year 1862, when visiting the International Exhibition, he performed the task of interpreting between a native Christian from Egypt speaking French, and a native Christian from Persia speaking Syriac, but unable to speak to his brother in Christ, except through the medium of the missionary.

This missionary is now, and has for some time past been, a resident in the immediate neighbourhood of the Strangers' Home, near the East India Docks—that important Institution of which the late Prince Consort laid the foundation-stone in 1856. To this Home the writer has recently paid a visit, and the results of his inquiries are now submitted to the reader.

First of all, then, let us trace the missionary's labours among the Asiatics from the beginning. In Mr. Salter's first report, furnished in February, 1858, he details facts of the deepest interest in connection with ten months' labour among Asiatics. In this report he expresses his joy that his had been the pleasure of advancing the City Mission beyond its usual limits, and "in a tongue which no other brother has had the advantage to employ." "A greater pleasure," he writes, "I could not mention, than to be called to the sick-bed of some Oriental who is unable to articulate a word of English, and several such opportunities have lately occurred. I esteem it a reward for my endeavours when I am enabled to break the long silence he has been called to observe, to become familiar with his wants, his fears, and his pain; and then to introduce the Saviour to his notice."

While to China, India, and Polynesia, the Gospel had been sent by living and earnest messengers, there was for years a neglected class of heathens visiting our streets—all dwelling in our very midst—who had been entirely overlooked, and who were suffered to live or die in our workhouses, prisons, and hospitals. The missionary had to report the melancholy fact that the Oriental, instead of finding Christianity in England, had found society in London as vile and depraved as his own heathen nature, while he had not heard the message of Christ. He had been uninterrupted in his sin, except when, through his bad advisers, the hand of the law had arrested him in his career of crime. An era therefore is justly noted when the missionary can thankfully say, "Such, indeed, was the fact; but it remains no longer a fact. The abodes of vice have been entered, and the heathen there have heard the saving voice. They have visited our shores, and have heard of the way of salvation, and received copies of the word of God. They have been sick and have been visited; they have been in prison, and the messenger of God has gone unto them; they have been cast within the walls of workhouses, but their spiritual state has not been forgotten; and I am glad to think that our London City Mission has supplied the missionary."

The establishment of the Strangers' Home, and the early and numerous benefits secured thereby to Oriental sailors, who were thus rescued from the hands of crimps and plunderers, has powerfully contributed to the success of Mr. Salter's labours.

"If I visit a crew shipped from the Home, I am welcomed on going aboard, as their friend, and am made to share in the merit of the kindness they have experienced at the Home. If there

be any professors of Christianity, they thank me for the Christian advice given; and, if they be Mohammedans, they, nevertheless, regard me as their well-wisher, and are therefore the more disposed to listen to my admonitions. Such a reception could not be anticipated where no such moral action had been previously at work."

Besides this, by Mr. Salter's visits to ships in the Docks, and by his conversation, readings, and kindly interest, many crews were induced to enter the Home. "They have received me well on their vessels, and when they have entered the Home, they have regarded me as the only one whose acquaintance they could claim." One result of this was that Oriental strangers, within ten months, paid no less than 1095 visits to the missionary's own house, and, in each case, whatever their motive might be on coming, he spoke to them of things spiritual and eternal. He had early won their confidence. They told him their troubles, and sought his counsel, and they applied to him to write and read their correspondence, and to forward it. Others only need his help in transmitting the letters which they themselves have written.

A pleasing illustration of this last presented itself to the writer, when, on a bright spring day of the present year, he visited the Strangers' Home. In the large outer room, whither Oriental sailors come to be shipped, and which is a general reception-room, we observed two grave men of foreign aspect, one of them busy in writing a letter. These two men were Nestorians; they had journeyed to London, after two years' wanderings and great hardships, from Oroomiah. They were Mar Yohannan, and his deacon, who found a refuge in the Home, when discovered helpless and starving in the streets of London. They had come *vid* St. Petersburg, Königsberg, and Hamburg to England. They had brought with them a joint letter in the Nestorian tongue, translated also into English and German, and attested by the seals of the native bishop and others in authority.

Very pictorial are the descriptions given of the crews from different countries visited by the missionary. Here, in St. Katherine's Docks, is a crew of about twenty-two men, chiefly Javanese. They know nothing of the English language; one or two can be reached through the Hindoostance; others can read both in the Dutch and Malay, the latter taught in Dutch missionary schools.

"While this inquiry is going on, the crew gather round with inquiring countenance and eyes attracted to one centre, and are anxious to know the nature of the unexpected visit. They are looking over each other's shoulders, and the most remote mount whatever elevation is handy, that they may observe the better what is going on in the midst."

Take another pictorial sketch:—"It is a calm evening in July, and we discover by the unusual loud clatter of voices, something like the birds in a rookery, that there must be Bengalese on board the Scutari. We go on board, and find twelve men, five of whom are Madrassees. We are met by an English mate and his friend, both from another ship. He asks what we want. We state our object. He says with surprise, 'What! you go and talk about religion to them black fellows? they will kick you off the ship.'" . . . The result, however, is, that in the presence of the astonished mate, the missionary is able to go on board the Scutari to fulfil his avowed purpose and expectation, as expressed in his own words: "No, they will not kick me out of the ship; I will read a portion of Scripture to them and explain it; I will talk to them about Christ, and they will be very glad to see me."

Among the most dissolute Lascars, some of them in prison; among Arabs, the most bigoted of all Orientals, and therefore the most dangerous to approach on religious matters, the missionary makes way. And then in connection with the Strangers' Home, and the shipping office there, he has the satisfaction in the Victoria Docks of visiting a vessel going out with the Government mail, with sixty hands, all Orientals, of whom thirty or forty once were beggars in the streets of London. What a relief for these poor creatures. "They are chiefly Indians and Chinese, who have been long on our streets, in our prisons and workhouses, and swelling our taxes. Many of them are wedded to privation and punishment; had long hoped for a year of jubilee, but had given up in despair. But now they are emancipated, they have put off their rags, and are equipped for a voyage. Every heart is merry; a smile is on every feature; they have the hope that the fire ship will land them in the place of their birth and the bosom of their friends; and that too with money in their pockets." What has achieved this pleasing change? The Strangers' Home has been opened, and its agents have gone forth, seeking captains who desire Lascar crews, and have collected, or rather selected, these to supply the demand. This is but one of several similar cases on record. Need we describe the reception the missionary experienced from a crew like this? "Let these very inviting circumstances," writes the missionary, "speak for themselves. . . So gratified was the captain with the conduct of the men, that on arriving at the Cape of Good Hope, he wrote a letter to the Strangers' Home, expressing his thanks for the able crew supplied him."

Of the Orientals ashore, some are and have long been resident in London; some of these have been or are employed in tea-shops; others have been or are servants; others, again, are the proprietors of houses of infamous resort, as well as of opium-smokers' rooms, and gambling tables. These men visit the docks on the arrival of ships, and also the private lodgings or houses of families coming to London from India, &c., in order to attract and seduce to evil practices their Oriental servants. In such places are facilities for every sinful indulgence, and base means are used to de-

fraud or rob the Lascar of his hard-earned money. Even a sum of 10*l.* disappears in a few days. Counterfeit coins are also given in change when gambling goes on, and the next step is that the Lascar, attempting to pass these coins, finds himself in prison. Dens and haunts of this description are found in Bluegate Fields, in Shadwell, in Rosemary Lane, in Kate Street, in Whitechapel lodging-houses, in Pie Street, Westminster, and, in fact, all over the metropolis.

Mr. Salter for years past has found his parish and field of labour among the Orientals all over London. "These men," he says, "are migratory, and often travel the country, thus I lose sight of them for several months. I have been happy enough to encounter them at various times, day and night, and to have spoken to them of the way of salvation."

As to the temporal results achieved in connection with the operations of the Strangers' Home, it is delightful to find that within four years after it was opened, "the prison that previously had twelve or fourteen Asiatic prisoners, did not contain more than three; that the workhouse that had thirty Asiatic inmates, had not three; that few were found in the hospitals; and that while Asiatic strangers had formerly perished of hunger and cold in London streets (all that was known of them being from the coroner's report, 'Found Dead,' to which might have been added 'without having heard of Christ'), not a single inquest had been held on the body of a Lascar. But, besides all this, the Strangers' Home has been the means of driving out of the port of London every one of those Asiatic crimps (men who, without legal authority, shipped, after plundering, the unhappy sailors), and also by the influence of the Home, and especially its shipping-office, and opportunities afforded for depositing wages in large amounts, that gambling-houses and opium-smoking have likewise been abolished, their infamous proprietors being starved out from lack of customers."

On the day of our visit to the Strangers' Home, in the registry of men shipped, we found the names of natives of India, China, Straits of Malacca, and the Islands of the Southern Pacific; and also of some street mendicants, hawkers, and jugglers, who had been shipped from the Home.

Vagrant Asiatics have indeed largely shared in the sympathy of the Home. For such, a Scripture reader in Hindoostanee has been provided. He has repeatedly visited the outports and large inland towns, and been the means of turning them away from their roving habits.

In November last, the Home was not able to supply as many Lascars as were wanted for ships in harbour. The missionary went down to Liverpool; he found a portion of a crew who had been discharged from an American ship; and who, having spent their wages, and being on the verge of destitution, were anxious to take service. "Being well acquainted with their language," as is stated in the last Report of the Home, "he was received by them as a friend, and within three days was enabled to return to London with seventeen individuals, some of whom had never been in England before, and thus saved the whole party from the perils of a severe winter, and a vagrant life."

There are at present about sixty Asiatics who have for years resided in London. Of these six are Chinese, ten are Arabs, and forty-four natives of India. Seventeen are married to Englishwomen, some of whom have families. They are thus occupied:—six are employed at baths; eight are hawkers of fruit, curry, &c.; seven are street-sweepers; five are in prison; and thirty-four live entirely by begging, "offering tracts for sale as a set-off." These are regularly visited at their homes, or places of resort, and have all, at different periods, been invited to take service at sea. "But finding their occupations lucrative, and congenial to their habits, together with the influence of family ties, they have hitherto declined to accept the assistance offered them through this Institution." The cheering fact however remains, that while at the establishment of the Home, in 1857, three hundred Asiatics were in the streets, in the workhouses, or prisons; now, out of sixty-four Asiatic residents, twenty-one are labouring to gain an honest livelihood.

With regard to the shipping-office, those engaged must be Lascars—a general designation for natives of India, China, and Malacca. Malays are classed among Europeans. The missionary told us that "he never met a Christian Malay," that the Malays are only nominal Mohammedans, and do not even know who Mohammed was. And yet he believes that the Malay is not (as he is commonly regarded) treacherous, and that he is capable of becoming a noble specimen of Christian manhood, but he has been totally neglected by the Christian Church.

To save the Lascars from imposition, their advanced notes on owners of the ship are cashed for them; and they receive an outfit of clothes at cost price. On an average, 200 are shipped every year. These all lodge at the Home, and have food also at a low rate. Besides Lascars, numbers of Orientals not connected with shipping have found shelter and comfort here. Among these are Ayahs, who wait on English ladies going out to India or returning from it. Of the native places of Orientals registered as inmates of the Home, are the three Indian Presidencies, the port of Goa, the Punjaub, Siam, Ceylon, China, the Malay Continent and Islands, Arabia, and South Africa, New Zealand, the South Sea Islands, Persia, the Nestorian District, West Africa, and Asia Minor. On one occasion 57 Peruvians, and on another 34 Danes—twice shipwrecked, and ultimately compelled to return to Denmark—found refuge and Christian kindness here. The West Africans mentioned in the foregoing list had been kidnapped and carried away by Peruvians.

Up to the day of my visit to the Home, 2144 per-

sons had partaken of its advantages. From the 7th of June, 1857, to June, 1864, 2268 registered inmates have resided in the Home from one week to three or four months, and 1359 beds have been provided and paid for by nightly lodgers; 415 (43 in 1863) destitute Asiatics and Africans have been taken off the streets of the metropolis, many of them maintained several weeks without payment, together with 218 others (28 in 1863) sent or taken from workhouses or prisons, have been provided with employment, or a passage to their respective countries. Upwards of 1000 destitute Asiatics and Africans have thus, during the last seven years, been taken care of and gratuitously provided for, entailing an unrecovered expenditure of 2363*l.*, or 300*l.* per annum, for board, lodging, clothing, passage, &c. Cash and property to the value of nearly 7000*l.* (8000*l.* in 1863) has been taken care of and returned to its owners on leaving England; and, above all, the Word of God has been set before hundreds of strangers in their own tongues.

The average number of inmates daily throughout the year 1863 was 34. The smallest number at one period was eight, and the largest 177 for several weeks. The total number of registered inmates during the year was 334.

More than 4000*l.* have been deposited in the safe custody of the officers of the Strangers' Home during a few years, and clothing and cutlery have been sold to Orientals (a few cases there were where presents were made) by Mr. Freeman, out of the stores of clothing and cutlery, of which he is the superintendent, of the value of 1250*l.* The cooking of the establishment is in the Oriental style (except for the English officers), and from personal examination and tasting, we can testify to its excellence. In one word, a sacred influence surrounds and pervades this Bethesda—this true House of Mercy. It was founded in faith and prayer: it has been maintained and carried on to this day with quiet energy and rare wisdom.

Our visit to the Home was followed by another to the missionary's own residence. Here we had also the opportunity of examining his photographic collection—rare and curious; because it was full of reminiscences of labour done, and of success achieved. Here are the likenesses of the presbyter and deacon, with those of two other Nestorians; of four Nepaulese women who had been in London as attendants on the Maha-Ranee, an Indian princess. Three of these are now Christians. Arnee, a Chinese juggler from Wampoa; Nicholas, from Damascus, a spiritual child and convert; Caroline, a Christian native of Honolulu; two other trophies of races from India and China; also a Chinese dancing-girl, now a missionary in her own country; Apa Swamee, who came from Madras a heathen, and went away a Christian—all these have been photographed for the missionary's album.

## THE CHOTA NAGPORE MISSION.

### BY MACLEOD WYLIE, LATE OF CALCUTTA.

A BRIEF report of this interesting mission places us in possession of more precise information than has yet been published of its actual position. No previous report of the mission has ever been published in English, though considerable information has from time to time been circulated respecting its progress in Germany, and occasionally in this and other home periodicals. The sketch now before us is therefore peculiarly welcome.

The report is confided to Chota Nagpore or Lohardugga, that is, to one district only of the Commissionership of the Chota Nagpore province, or South-Western Agency, as it used to be called. The mission has stations in two other districts in the same Commissionership, namely, at Hazaribagh and Purulia.

The number of missionaries, during 1863, was five, of whom four have families; and it is thus they speak of their personal experience. "As ministers of Christ and as stewards of the mysteries of God, it becomes us to look back upon the past year to give account of our work, and to remember all the kind and gracious dealings of our God with us. About our own doings we have to keep silence, and we can only confess with the prophet, 'O Lord, thou art righteous, but to us belongeth shame.' But when we look upon the undeserved mercies received so plentifully during the past year, we must exclaim with the Apostle, 'If we are faithless Thou remainest faithful; Thou canst not deny thyself.' This, indeed, the gracious Lord has given us to experience, day by day, in the past year. As for us missionaries and our families, we have once and again been visited with sorrow and affliction in various ways. Especially was this the case when the Lord took away the only son of Mr. and Mrs. Bohn after a long illness; but in all our sorrows and anxieties, we enjoyed the sweet consolation and strength-giving comfort of our God, and where He smote, there He Himself also healed the wounds. But it was more than a mere personal trial that our brother Brandt had to begin and finish the year under a heavy and trying illness; this was a very bitter affliction for us all, and a great loss to the mission.

"We humble ourselves under the Almighty hand of God, and confide in Him that, in this also, we shall find that He has done all things well.

"During the past year we were not able to do much in the way of itinerating, partly from want of the

necessary means, and more especially because there was so much to do at the station in instructing the candidates for baptism and for the Lord's Supper, and the many inquirers who came to dissolve the bonds of heathenism, and to cast in their lot with Christ's people, as well as in the schools, and in all the other duties connected with the internal and secondary work of the mission.

"We maintain, however, a constant communication with the different congregations scattered over the whole district. Some of our catechists were continually travelling from village to village, visiting the Christians in their homes, teaching them the catechism and holding prayer-meetings and other services. At the same time they sought to bring the Gospel truth also before the heathen. The Church elders, too, came regularly to us, bringing their reports and seeking instruction and advice. "In consequence of this spontaneous activity of the native Church, 625 families broke the fetters of heathenism and joined our people in the course of the year, and are now, together with many old inquirers, looking forward to be received as candidates for baptism."

This report states that the families coming for baptism were from 180 villages. They were simply provided with shelter, firewood for cooking, and mats for sleeping on. Their food was provided by themselves. A course of preparatory instruction was given by two missionaries, assisted by a number of catechists for two or three weeks, and sometimes longer, and no one was baptised who was not deemed acceptable by the native Church. In the year 1863 the total number baptised was 716 adults, with 454 children baptised with their parents, and 126 children of Christian parents. Before the commencement of the year there were living, 2685 persons, including children, in connection with the Church. The admission to communion follows in this mission on a separate course of instruction, and on confirmation. The total number who had been confirmed prior to 1863 was 533, to these 442 were added last year.

The work being scattered over a large extent of country, the missionaries have had to divide the district into small circles containing from ten to fifteen villages,—a reliable and trustworthy man being appointed for each circle. The duty of these elders is to gather the people on Sundays at their own houses, or at the village chapels already built, for prayer, for reading the word of God, and for learning the catechism. This is a gratuitous service on the part of these elders. But the missionaries hope to be able, in the course of time, to appoint teachers and pastors, for whose necessities the native Church has promised to care.

The number of villages through which the Christians are scattered, is 316, and the whole number of elders at present, for the circles which the villages form, is only 65; but the number of converts who attend worship at the mission-church at Ranchi is stated to be sometimes very large, and we have heard from eye-witnesses many interesting accounts of the appearance of the congregation in that favoured sanctuary.

In the work of education the missionaries provide for two boarding-schools with sixty-seven boys and thirty-six girls as boarders, and a few more pupils from the immediate neighbourhood; and the Government support a school at the Civil Station. But the great want of the district, with its population amounting to about 500,000 souls, is village schools, and the mission has happily, with the cordial help of the native Christians, commenced to supply them by establishing six.

Another branch of labour is the care of the sick, and probably the Medical Missionary Society of Edinburgh might find in this mission a most hopeful and encouraging sphere for its admirable operations. At present, very little comparatively can be done, and yet much is often needed. The extent of country is large, the people are frank and apparently grateful, and the climate favourable for travelling to visit the sick in their houses at remote distances from the station.

The account of the funds of this mission deserves attention. Using English instead of Indian money to express the amounts, we find the following striking facts:—In India there was received in 1863, 105*l.*, and for salaries from the Committee in Berlin, 552*l.* Of this latter sum 224*l.* was paid to the brethren at Hazaribagh, leaving only 328*l.* for the brethren at Chota Nagpore, while 392*l.* was due, and as the whole expenditure there was 1109*l.*, and nothing but these two sums of 105*l.* and 328*l.* was received towards it, the balance had to be drawn from the treasurer in Calcutta, thus exhausting a fund which had accumulated from various sources in former years. The missionaries simply say, "As this is now exhausted, we do not see clearly how the work is to go on in the year before us. The expenses cannot be reduced, but they will increase as the work goes on." The village schools are assisted by Government grants, but the boarding schools rest wholly on the mission. The premises are unhealthy and inconvenient, but they "dare not think of attempting" to alter and enlarge them. There were eight catechists, but now their number must be increased to twenty, and there are not funds even for the eight. A hospital is much wanted, but there are no funds for it. Medicines were provided last year at the expense of the mission, but for all other requisites, the missionaries themselves had to provide, and they say, "as it is more hard and trying to refuse than to give, we were really reduced to great straits the past year. One of us ought to be always out superintending the schools and visiting the Christian villages, but here also we were greatly hampered from want of means. Walking for eight or ten miles in the cold season is no hardship, but something more is required than a long walk, and the travelling has to be performed throughout the year. To sum up the

matter in a few words. Much is before us to do and accomplish, but we have nothing in hand to meet the case. The work is not ours, it belongs to the Lord. Hitherto He has blessed us, and we humbly trust that He will do so again in the year before us.

"To all our friends who supported the mission last year we express our gratitude, and we trust that they will not forget us in the year now entered upon. Nay, we trust that the Lord will stir up his people here and there to assist us in his holy work amongst the poor Coles, that they may be saved. Amen."

This mission, our readers need scarcely be reminded, was established by the venerable Pastor Gossner of Berlin. Its effect is not to be measured by the mere number of the baptised. The spirit of the native Church has led the converts to go forth and tell the glad tidings they have heard, and the fact of so many hundreds coming at their own cost to reside at the mission station, seeking instruction and baptism, speaks volumes as to the readiness of mind with which their message has been received. We speak on the authority of those who are intimately acquainted with the district, when we say that there are several thousands who call themselves Christians who have renounced the forms and habits of heathenism, and who desire to join the Christian Church. But with urgent claims on them at their own station, conducting the Church services, teaching in the schools, attending to the sick, instructing the inquirers, the missionaries are unable to go forth to gather in these scattered sheep, and sometimes when they might find time if they had the means to travel, the necessary funds are wanting. Their salaries are exceedingly small, as indeed may be inferred from the fact that 392*l.* was the whole amount due to four missionary families, and an unmarried missionary, during the year; an average of less than 80*l.* a-year; although the expense of living has very greatly been enhanced in recent years. There is, in plain truth, actual deficiency of income. After the mutiny, the Church Missionary Society most generously gave a grant of 1000*l.* to the mission, and some private friends assisted it. But now with increasing demands and additional stations, and the fields white unto the harvest, the toil-worn labourers, who have borne the burden and heat of the day in patient heaven-blessed service, seem to be left in painful difficulties; such difficulties as threaten the continuance of their mission.

There are many aspects of their work which may well attract special attention to it. Separately considered, the mission is remarkable for the zeal and activity of the native Church. The converts no sooner receive the truth than they seek to spread the knowledge of it. In some missions, the usages of caste, and the animosity of the people, compel the missionaries to deal with their converts as outcasts from their countrymen, and thus they become separated, and exercise comparatively little influence on others; but in missions like that at Chota Nagpore, where the converts mix freely with their neighbours, the words of truth are far more widely disseminated, and, probably, are far more willingly received, than when they are heard only occasionally from missionaries and native preachers in their public sermons. The poor people, who themselves have believed, speak at once, with all the fervour and earnestness of new converts, of the truths which have touched their hearts, and very often this prompt and lively utterance, though it may teach but little of the Gospel, finds an easier way to the hearts of others than more elaborate and complete statements, and more formal appeals to the conscience. And viewed in connection with other missions in India, this one deserves much attention at the present time. It resembles the Church Mission in Tinnevelly and Travancore, and the London Mission at Travancore, the Baptist Mission at Burrisaul, and the American Missions at Ahmednuggur and in Burmah, in its influence on an extensive circle of villages. Missions of this kind do not reach the more instructed classes, and are scarcely known, even by report, in the large towns, but they have a popular character, which calls to mind the records of the early history of the Christian Church in its first missionary labours. Important as the work in towns is, yet certainly experience and history assure us that the work among the masses of the people, the simple cultivators of the soil, is not less so. In looking back to the Reformation in England, for instance, we shall find that God was pleased to raise up from this class some of the most remarkable witnesses who sealed their testimony with their blood, and in the revival of religion in the last century, we find that the labours of Whitefield, Wesley, and their associates, had their chief fruit among the poor, and that from that class sprang many of the preachers, who subsequently most powerfully influenced their countrymen. Such men were the early Methodist preachers (some of them men of eminent usefulness and holiness); and such were Thomas Scott, Andrew Fuller, William Jay, and William Carey. And in the field of missions there is every reason to hope that from the same simple and unlettered, but fervent men, may be raised up native catechists and preachers, who may be even more adapted to arouse the myriads around them, than men of more cultivated minds. The progress of all these missions, which deals with the people as they are; leaves them, after their conversion, to gain their own livelihood as before, and to exhibit and to testify the change in their thoughts and desires, in their own old villages, among their friends and acquaintances, is peculiarly interesting. It appears to be very probable that the Gospel will chiefly spread in this manner: each man telling his neighbour that which he has seen and heard. What is wanted is, more missions planted in a large number of new centres, to operate on fresh circles of the population; and, above all, as the one great necessary condition of all success, an outpouring of

the gracious Spirit of God, to give life to the preached word.

In Chota Nagpore we see the result of much patient, faithful labour, which God has blessed. The agents have been simple and poor men, often in much difficulty and privation, but God was with them. In the mutiny they were violently driven away, and the floods of heathenism threatened to sweep away this infant Church. But God was with it. The converts were strengthened; after a time the missionaries were enabled to return, and then came more full and satisfying tokens than ever that the Lord was with them of a truth. Pastor Gossner has passed away to his rest, but this among his other works remains, and it will probably live still, and spread widely abroad year after year increasingly. It is sad to think that such a work should be famished for want of funds; that such faithful labourers should lack the full measure of the Church's sympathy, affection, and support.

## AMERICAN LADIES' SOLDIERS' AID SOCIETIES.

BY WILLIAM GILBERT,

AUTHOR OF "SHIRLEY HALL ASYLUM," &c.

THE terrible struggle at present going on in America between the Federal and Confederate States, while it absorbs both our wonder and regret as we read the successive despatches which arrive in this country, is at the same time developing many remarkable phenomena which, when the war has subsided, will doubtless engage not only the wonder of the politician and the historian, but of the philosopher and moralist as well. With many or most of these relating to the war itself the pages of "CHRISTIAN WORK" would be a most inappropriate medium for conveying information—indeed it would be hardly possible to name themes generally less adapted for its pages. Still there are more than one which might be touched upon with advantage, and that which forms the subject of our present paper is of a character so perfectly adapted to the broad principles of Christianity in one of its most beautiful features, and which up to the present moment has had so little justice done it by the press of our own country, absorbed as they are with the political questions before them now agitating the world, that we venture to bring the subject under the notice of our readers.

As Englishmen we look back with pride to the behaviour of our countrywomen during the Crimean war, and almost sanctify names among them with feelings of love and respect little short of that we are accustomed to regard those of a superior organisation to humanity in general; but we ought not to close our eyes to the fact that our American sisters have exerted themselves at least as honourably, and are as fully entitled to our respect and admiration, as the noble band that assisted Florence Nightingale in her work of mercy, while, from the greater need for their services, their numbers have been far greater than those of our own countrywomen; indeed, in the history of the world we believe no equal example of female heroism of the population of a nation is recorded. Profiting by the example set them by the women of our nation, and following the bent of their own philanthropy, they did not wait till the amount of misery showed them how useful would be their assistance, but they commenced their endeavours to assuage the sufferings of the sick and wounded at the very commencement of the war. The news of the attack by the Confederates on Fort Sumpter, April 15, 1861, and its surrender, had scarcely reached New York than the American ladies aroused themselves to the exigences of the occasion, nor up to the present moment have they shown the slightest disposition to abate in their endeavours; on the contrary, they have continually exercised still greater energy in exact proportion as their services were needed for the soldiers, not only of their own army, but of the sick and wounded of the enemy as well.

The movement in aid of the sick and wounded soldiers commenced with the first call for 70,000 troops by President Lincoln, and as the martial ardour of the men was aroused, so did the women rush to their work of mercy. From the extreme east to the farthest west of their land were they employed in making lint, bandages, and other medical appliances, begging the assistance of the different medical men of their acquaintance in instructing them in their work. Gradually they formed themselves into little associations, working together to one common end. The inconvenience, however, of having no central authority among them soon began to be felt, and to remedy the defect, on the 25th of April, 1861, only ten days after the commencement of the war, some fifty or sixty ladies, somewhat hurriedly called together, met at the New York Infirmary for Women, when the idea of making a central association was discussed and resolved, and they ended by forming a committee of their number to carry it into effect.

In a short time the committee drew up an address "to the women of New York, and especially to those engaged in preparing against the time of wounds and sickness in the army," which was extensively published in all the principal newspapers of the city of New York, calling a public meeting at the Cooper's Institute on the morning of April 29th, 1861, for the purpose of devising some plan for the concentration of the energies of the women of the land for the supply of extra medical aid for

the army. At the meeting it was resolved to form a "Woman's Central Association of Relief," whose duty it should be to communicate with the army authorities, and to encourage and inform the women of the Federal States as to the particular quantity and quality of the relief required, whether in lint, bandages, nurses, or clothing, so that they might work together to one common end. The meeting was perhaps the largest collection of women ever assembled in the country. It was attended by all classes, but that of ladies of wealth and position in society, in proportion to their numbers, greatly predominated. There were assembled also many medical men of high standing, as well as many of the most celebrated clergymen of New York, who with admirable energy took up the work of mercy from the commencement. Among the speakers were the Rev. Dr. Bellows and the Rev. Dr. Bethune, as well as several of the medical profession. At later meetings it was resolved that the women's committee should work hand-in-hand with some gentlemen making efforts to form similar societies among the men; and in the end, after much natural difficulty which had to be surmounted, and much opposition on the part of the government authorities, who feared the interference of societies of the kind might be prejudicial to the necessary discipline of the army, the present "United States Sanitary Commission" was formed,—an institution which perhaps does their nation greater honour than any of the many they so justifiably boast of.

Nor was the organisation of the Sanitary Commission formed before it was needed. Great as had been the confusion and mismanagement among the British authorities at the commencement of the Crimean war, it was fully equalled or perhaps surpassed by those having command in America. Every branch of their service, according to the "North American Review," seems to have been in a state of deplorable disorganisation. Fortunately for the Americans the extra volunteer assistance was at hand far sooner than our own. From the commencement of their operations have the benefits of the women's branch of the Sanitary Commission been felt by the American army. Hundreds upon hundreds volunteered their services as nurses, while those who remained at home exerted themselves incessantly in their work of mercy. One of the first acts of their central committee was to forward to the post-masters of all the towns in the Union a list of articles wanted for the army, and the proportion required from that particular locality. These were posted in conspicuous places, and perfect notoriety was soon obtained by these means. And nobly were the requisitions responded to by the women of the Federal States. It was to their sagacity and energy that the American army received the immense amount of assistance for their sick and wounded which has been afforded them. It was also to the women's perseverance that the money for the purchase of those requisites was raised. What the sum will be before the war is brought to a conclusion it is impossible to say, but by March in this year it had already reached 7,600,000 dollars. The zeal, ability, and business qualifications they have shown in the management of these vast operations have opened a new page in the history of their sex.

All the branch associations find their own funds, and many of the methods they have adopted to raise them are exceedingly curious. In Chicago, for example, they have lately held a fair of great magnitude, to which the whole of the North-Western States were invited to send supplies. And how was their invitation responded to? On the 26th day of last October, when it opened (we quote the "North American Review"), a procession of waggons laden with supplies, three miles in length, entered Chicago, the stores being closed, as the day was dedicated to the expression of patriotic sympathies. The fair lasted for fourteen days, and every day brought reinforcements of supplies, of people, and of purchasers. The country-people, for hundreds of miles around, sent in upon their railroads the various products of their farms, mills, and hands. Those who had nothing else, sent the poultry from their barnyards; the ox, or bull, or calf from the stall; the title-deeds of some few acres of land, or some bushels of grain, onions, or potatoes. Loads of hay were also sent from some miles round the city, sold at once in the hay-market, and their produce handed over to the women's committee. On the roads entering the city were seen rickety and lumbering waggons, made of poles, loaded with a mixed freight—a few cabbages, a bundle of socks, a coop of tame ducks, a few barrels of turnips, a pot of butter, and a bag of beans—with the proud and humane farmer driving the team, his wife behind in charge of the baby, while two or three little children contended with the bundles or boxes for room to sit or lie.

The mechanics and citizens of the towns and cities were not behind the farmers in their liberality, all bringing different agricultural tools or other instruments for sale, and the sums they realised were paid over to the general account. The ladies of Chicago further took upon themselves the task of catering for this vast multitude, always keeping in mind the object for which the fair was held—the increase of their funds for the comfort and assistance of the wounded or sick soldiery. They established a *restaurant* for the visitors, and provided, at an average, 1500 dinners a day, at a cost of fifty cents a head. They received their supplies by putting every house in the city under contribution. From those of the wealthy they demanded perhaps half-a-dozen turkeys, from another, forty pounds of roast beef, for two or three days together. From others, less wealthy, they demanded a dozen apple pies, and from the poorer, so much pepper or salt. Hundreds of young girls, including members of the wealthiest families, dressed in a neat uniform, took their

places behind the tables as waiters, and every one of their visitors was served as well as at a first-rate hotel, while the receipts of the whole were carried to their sanitary fund. More than fifty thousand dollars were, by means of this fair, accumulated for the treasury of the Chicago branch. To a Mrs. Levermore and Mrs. Hage was due the credit of organising this vast fair, and admirably their work seems to have been conducted.

The credit due to the Western American ladies does not rest with the sum of money they have obtained, for a vast amount of physical labour was thrown upon them, and duly executed, which those who in England have conceived the notion of the excessive delicacy of life of the American ladies would hardly have believed possible. To receive, acknowledge, sort, arrange, mark, repack, store, and hold ready for shipment, or transportation, thousands of packages, has been performed by them in the most business-like manner. Some idea of the vast amount of their labour may be formed by enumerating some of the articles which have been forwarded to the seat of war by the ladies of the north-western branch, comprising Chicago, Cincinnati, Louisville, Pittsburg, Buffalo, and New Albany. Among the stores forwarded we find 10,911 blankets, 24,889 bed-ticks, 38,367 comfortables, 10,421 pillows, 153,017 pillow-cases, 184,445 pairs of socks, 192,712 shirts, 107,763 pairs of drawers, 270,276 towels and handkerchiefs, 295,371 lbs. of lint and bandages, besides innumerable bottles of wine, cans of preserved milk, dried beef, tea, sugar, butter, and many other articles too numerous to mention. All these, as soon as required, were forwarded to the seat of war; and so admirably was the transport service performed, under the organisation and superintendence of Mr. Olmstead, who had taken upon himself that duty, that out of the first 20,000 packages sent, one only was not accounted for.

In the eastern districts the women were fully as enthusiastic as in the western. In New York, Boston, Philadelphia, and other cities, branch establishments were formed which corresponded with the central, and from thence forwarded the articles requisite to the seat of war. It is impossible to praise too highly the liberality of all, but perhaps the exertions of the rural population, in proportion, was greater even than in the towns. This is particularly observable in Connecticut. There, where the villages are patterns of neatness, an informant tells us that it is, at present, rare to find window-curtains in any of the houses, the whole having been sent to the war. This is the more remarkable, as a great, perhaps the greatest, housewifery pride of a Connecticut farmer's wife is in her window-curtains. The goods are all ready sorted and packed, each class of article in separate boxes, and kept ready for shipment. If, in summer, a telegram arrives that comforts, clothing, or stores, are wanting, within an hour, boxes of thin flannel, shirts, cotton socks, light quilts, single wrappers, mosquito curtains, fans, drugs, &c., are on their way to the government transport. Or it may be that the season is winter, and then, instead, heavy quilts, bedding, blankets, and other stores applicable, are forwarded instead.

We will now trace these stores to their destination, and endeavour shortly to show the admirable behaviour of those American ladies who distributed them at the seat of war. During the winter of 1861-62, when the army of Virginia was suffering fearfully from sickness, the American Government determined on placing under the orders of the Sanitary Commission several steam-boats, some to be used as hospital ships, and others for the transport of the sick and wounded. The first vessel which was assigned to them was the Daniel Webster, which arrived in the York River in the month of April. She fitted out as an hospital ship on her voyage down, taking with her an hospital company of surgeons, dressers, and nurses, a large proportion of the latter being ladies; and on May 1st, patients were taken on board of her and received an amount of attention and kindness which drew from them continued expressions of gratitude and wonder. Shortly afterwards the Ocean Queen, a magnificent ship, capable of accommodating a thousand sick, followed her. Here the nerve of the ladies was first tested, and that in a remarkable manner, for in a week they had no fewer than nine hundred typhoid cases under their care. The Elm City and the Knickerbocker shortly followed with more ladies on board, and they in their turn soon had full occupation. The work on board must have been trying indeed to delicately-nurtured women, but they performed it admirably. We have before us copies of some letters from ladies employed on board these ships, and it will give the reader a better idea of their duties by shortly quoting some of them verbatim. One writes—

"The last hundred patients were brought on board late last night. Through the night such scenes are part of our daily living; a fresh eye would find them very dramatic. We are awakened in the dead of the night by a sharp steam-whistle, and soon afterwards feel ourselves clawed by little tugs on either side of our great ship, bringing off the sick and wounded from the shore, and at once the process of taking on board hundreds of men—many of them crazed with fever—begins. There is the bringing of the stretchers by the side ladder between the two boats, the stopping at the head of it, where the names and home addresses of all who can speak are written down, and their knapsacks and little treasures numbered and stacked; then the placing the stretchers on the platform; the row of anxious faces above and below deck; the lantern held over the hold; the word given to 'lower' the slow-moving ropes and pulleys; the arrival at the bottom; the turning down of the anxious faces; the lifting out of the sick man, and the placing him into his bed; and then the sudden change from cold, hunger, and friendlessness into positive comfort

and satisfaction, winding up with his invariable verdict, if he can speak, 'This is just like home.' I wish you could hear the men after they are put into bed. Those who can speak, speak with a will; the others grunt or murmur their satisfaction. 'Wall, this bed is most too soft; I don't know as I shall sleep for thinking of it. What have you got there?' 'That is bread; wait till I put some butter on it.' 'Butter on soft bread!' he slowly ejaculates, as if not sure he is not Aladdin, with a genie at work for him."

Another writes:—

"At midnight, two steamers came alongside the Elm City, each with a hundred sick on board, bringing word that the Daniel Webster, a side-wheel vessel, was aground at a little distance, with two hundred more, having no one in charge of them, and nothing to eat. Of course they had to be attended to. So, amid the wildest and most beautiful storm of thunder and lightning, four of us women pulled off to her in a little boat, with tea, brandy, and beef essence. (No one can tell how it tries my nerves, to go toppling round at night in little boats, and clambering up ships' sides on little ladders.) We fed them—the usual process. Poor fellows, they were so crazy! And then the Wissahickon came alongside, to transfer them to the Elm City. Only a part of them could go in the first load. Just as we pushed off, the steam gave out, and we drifted on to the shore. Then a boat had to put off from the Elm City, with a line, to tow us up. All this time the thunder was incessant, and the rain falling in torrents, while every second the beautiful crimson lightning flashed the whole scene open to us."

Nor was personal danger from the accidents of war occasionally wanting.

Another writes:—

"We were told there was no danger in passing the Confederate batteries, if we carried a yellow flag, but we found we had none at the moment it was wanted. The Gallena (a Federal iron-clad) hailed us women to keep below as we passed the batteries. We stopped however on deck, and the contrabands (negroes) brought us up some mattresses, and piled them against the wheel-house, and we crouched behind them as we passed by the enemy. In an hour we had cleared the danger and reached Carter's Landing, and there we found the army—at least what was left of it."

We will now change the scene, and describe some of the work of the ladies after a battle. Perhaps the best idea we can give the reader is, to quote from a letter from one of them after the fight at Getteysburg; she is describing the wounded leaving the field of battle before being sent off by the railway:—

"On the day that the railroad bridge was restored, we moved up to the dépôt, close by the town, and had things in perfect order—a first-rate camping ground, in a large field directly by the track, with an unlimited supply of delicious cool water. Here we set up two stoves, with four large boilers always kept full of soup and coffee, watched by five black men, who did the cooking under our direction. Then we had three large hospital tents, capable of holding thirty-five patients each; a large camp-meeting supply tent, fitted up with tables, where jelly pots and bottles of all kinds of good syrups, blackberry and black currant, stood in rows. Barrels were ranged round the tent walls; shirts, drawers, dressing-gowns, socks, and slippers, rags and bandages, each in its place, on one side; on the other, boxes of tea, coffee, soft crackers, tamarinds, cherry brandy, &c. Over the kitchen and over the supply tent we women rather reigned, and filled up our wants by requisitions on the commission dépôt.

"Twice a day the trains left for Baltimore, Harrisburg, and twice a day we fed all the wounded that arrived in them. A government surgeon was always present to attend to the careful lifting of the wounded from ambulance to car. Many of the men could get along very nicely, holding one foot up, and taking great jumps with their crutches. When the surgeons had the wounded all placed, with as much comfort as seemed possible under the circumstances, on the train, we went from car to car with soup made of beef-stock or fresh meat, full of potatoes, cabbages, or rice, with fresh bread and coffee, and when stimulants were needed, with ale, milk-punch, or brandy. All our whisky and brandy bottles were washed and filled at the spring for the soldiers to take with them. I do not think that one of the 16,000 wounded, who were transported during our stay, went from Getteysburg without a good meal, rebels and Unionists together; we made no difference, and all were pleased. It was strange to see the good brotherly feeling that came over the soldiers, the rebels and our own, when side by side they lay in the tents. 'Hullo, boys,' they would say, 'this is the pleasantest way to meet, isn't it? We're better friends when we are as close as this, than when we are farther off."

Of those who were too severely wounded to be immediately removed, her account is equally graphic and interesting:—

"After the men's wounds were attended to, we went round giving them clean clothes, washed them and dressed them, with socks, slippers, shirts, drawers, and dressing-gowns. And not a little proud were they of their 'dress parade,' as they called it, comparing their clothes and the colours as they lay in comfortable rows ready for supper. And then milk, particularly if it were boiled and had a little whisky and sugar in it, and the bread and butter, sometimes with jelly on it, pleased them immensely; and how lucky we felt ourselves at seeing their satisfaction. Our dinner we varied with custards and baked rice-puddings, and other little delicacies. Two Massachusetts boys I especially remember, for the satisfaction with which they ate their pudding. I carried a second plateful to each after they had been placed in the cars, and

fed one of them till he was quite sure he had had enough. Young fellows they were, lying side by side, one with a right arm gone, and one with a left."

The attention these ladies appeared to receive from all was highly gratifying. One writes: "At first when we arrived we literally begged our bread from door to door. One kind woman gave us a dinner, and I offered to pay her. 'No, ma'am, I should not wish to have that sin on my head when the war is over,' was her reply."

The women about Getteysburg were especially enthusiastic in the Federal cause, and the following anecdote may be quoted in proof:—

"A poor, red-cheeked, strong country-girl lived in the immediate vicinity of the Getteysburg battle-field; indeed so near that her house was completely riddled by the enemy's shells. After the action was over, she was asked how she had fared, and whether she had not been dreadfully alarmed? 'Wall, no,' she replied; 'you see we was all a-baking bread round here for our soldiers, and had our dough a-rising. When the first shell came in at the window and crashed through the room, an officer came and said, 'You had better get out of this;' but I told him I would not leave my bread, and I stood working on till a third shell came through, and then I went down cellar; but' (triumphantly) 'I left my bread in my oven.' 'And why didn't you go before?' 'Oh, you see, if they (the enemy) had come, they would have spoiled all the bread for our men.'"

But the work so admirably commenced by the New York ladies, of finding extra supplies for their soldiers, and tending the sick and wounded fresh from the field of battle, goes far beyond all we have mentioned. They continue their kindness through the soldier's convalescence, and afford him shelter and assistance till he is fully able to travel to his home. They collect for him his pension and his pay, shelter him to the best in their power from sharpers and evil company, and at last see him fairly off by the train to his family. To effect this they have established "Homes" for him to reside in till his strength has returned. One of the largest of these is in North Capitol Street, Washington. It makes up 320 beds for the use of those who are too much reduced by disease to travel. The utility of this establishment may be understood when we mention that in nine months it sheltered and relieved 935 *very* sick men, of which number 65 died. From December, 1862, to October, 1863, 7187 persons have been received into this "Home." Since it opened, 86,986 nights' lodging have been furnished, and 331,315 meals provided. Similar "Homes" are established at Boston, Nashville, Cairo, Memphis, Louisville, Cleveland, and Cincinnati. The one in Cincinnati alone appears to have furnished nights' lodging to 198,962, and the number of meals furnished has been 659,160.

Another branch of the Ladies' Special Relief Society should be mentioned, not that its magnitude is so vast as many other of their undertakings, but from the beautiful Christian spirit shown in its working. We allude to the Nurses' Homes—one in Washington, the other in Annapolis—where women nurses, either sick or for the moment disabled, have an opportunity of resting. Noble as such uses would have been, these ladies applied them to far nobler. Seeing the number of destitute, broken-hearted women who came to Washington to make inquiries after their sons or husbands in the army, they kindly gave up a large portion of their own somewhat scanty accommodation to provide them with food and shelter, and many a wounded heart has been made happy by the assistance the ladies afforded in obtaining intelligence of the soldiers they were inquiring after. Many of the episodes which occurred in this department are exceedingly interesting. Unfortunately, space will not allow us to quote them, but the "Romance of War" might bring forward many scenes of exquisite simplicity and devotion by recording some of the acts which took place in the Washington Nurses' Home.

Here we would call the attention of Protestant ladies to the fact, that admirable as has been their attendance of the sick in hospitals, both in the Crimean War and in America, there is occasionally some want of discipline in obedience to the orders of the medical men. It is perfectly true that in the raw levies of students and dressers in the American hospitals, many of the ladies, with no higher experience than they had acquired in the bosoms of their own families, were quite as skilful as many of the younger medical men collected with so much haste; still with the experienced army surgeons the most strict observance ought to be shown to their orders. We frequently heard in the Crimean War of ladies disapproving of the expediency of the surgeon's orders, and the same fault we have heard has occasionally been noticed in America. In the organisation of Catholic Sisters of Mercy they have the following rule, which we think might be advantageously inserted into our English rules, should it ever be our misfortune to be again engaged in war:—"When a nurse comes on duty she must obey strictly the orders of the surgeon without remonstrance, from the assumption that he is the more experienced of the two, even if it should be against her judgment." When, however, she goes off duty, she is permitted to place any complaint against the surgeon she may please, and it is certain to be investigated; and, more, should she object to act again under the same surgeon, her wish is always gratified. With even-handed Christian charity, the Roman Catholic sisters, in common with their Protestant sisters, attended equally on rich or poor, Confederate or Federal, and appear to have made themselves justly beloved wherever they went. One anecdote before us tells us that on a point of land running into the Bay of Chesapeake was an hospital containing a great number of wounded soldiers. They were nursed partly by the Catholic sisters, partly by Protestant ladies. The hospital looked into the Bay, and by the side was a house

for the Catholic sisters, so that a ship going down the river passes before it. A large number of convalescent soldiers were leaving the hospital—nearly all Protestants—and as the steamer passed before them the poor fellows complimented their late nurses with three times three cheers.

In conclusion, we may remark that so high was the estimation these ladies were held in, that they appear to have passed with perfect facility from the Federal lines into the Confederate, and *vice versâ*, their well-known mission of mercy not only guaranteeing them from annoyance, but ensuring them everywhere the kindest reception.

It must not be imagined that in the slight—the very slight—sketch we have given of the behaviour of the ladies of America, in the terrible war which has been raging on their continent for the last three years, we have touched upon a hundredth part of the different noble acts they have been engaged in. Such a work would far have exceeded our limits; but we trust we have said enough to call the attention of our readers to the subject. Fearful as the calamity of the war has been, and horrible as have been the tales of bloodshed it has given rise to, it is pleasing to turn to the brighter side of the picture, and note the admirable specimens of Christian feeling it has developed. Great as has been the courage of the soldiers, it has scarcely exceeded that of the women in their mission of mercy. No conscription was contemplated in their case; if any difficulty arose in the minds of the government authorities on the question, it was how to restrain their ardour, not how to encourage it. Party feeling even in this country is yet too rife to form a just opinion on the merits of the dispute which has occasioned all this misery; but in the minds of all just men there can be but one opinion of the merits of the women. As long as their nation shall exist, or rather, as long as history shall be written, the honour due to the American ladies will never die out, for their deeds are engraven on materials far more durable than monumental brass, and, registered as they are in "Heaven's chancery," it would be a sin little less than infidelity to doubt that hereafter they will receive the just reward due to their noble and Christian-like behaviour, in assuaging at so great a sacrifice the miseries of their unfortunate countrymen.

## THE GOVERNMENT AND IDOLATRY IN INDIA.

BY JOSEPH MULLENS, D.D. (CALCUTTA).

In the month of March, last year, there passed the Imperial Legislature in Calcutta, an Act of the highest importance to the cause of Christianity and of good government in our Indian empire. It received scarcely the slightest notice from the Indian press; even the religious magazines failed to give it due attention, and the most prominent and significant comment upon its real worth was uttered by a few devoted worshippers of idols in Madras who anticipate from its enactment the ruin of the endowments for which Englishmen had, for fifty years, so devotedly cared. Yet, years ago, society in England was all but convulsed on the question of which it treats; it roused the ire of East India Directors, irritated Governor-Generals, set judges and magistrates at war with the home authorities, and flooded Parliament with petitions.

The Act itself marks a perfect revolution in the opinions and practice of the Indian Government; it is the fitting conclusion of a series of efforts made, during the last five-and-twenty years, to remove the Government from the degrading position in which the zeal of unprincipled men, in an evil time, had placed it; and opens the way for a complete severance of that Government from the idol temples, endowments, and mosques, in which it exhibited a special interest.

The form which the Act takes is peculiar. Many may wonder that any Act should be required at all to separate the Government from idolatry, and may think that a simple order from the chief of the Executive would surely be sufficient for such an object. The matter can be explained only by a reference to the history of the past. When the East India Company first got possession of Bengal, its officers found in certain districts, endowments, and grants paid to the native shrines by former rulers; and adopted them without change. In Madras they went further. Without any obligations from treaties, and simply from good will, they began to take temples under their direct charge; they saw the festivals duly kept, the buildings properly repaired, for which they secured grants of money where the native funds failed; they then took the place of trustees of funds and pagoda-lands; inefficient and peculating native trustees were replaced in numerous instances by English officials; in time lands were taken directly under Government charge, and compensation for their income was paid from the public treasury, and finally, that which had sprung from lax principles, and had grown into an extensive habit, was confirmed and fixed by statute law. Two Regulations were passed in Bengal and Madras by which the Boards of Revenue were compelled to take under their charge the trusts connected with the buildings of the two native religions, and were bound to see their funds "duly appropriated" to "the pious and beneficial" purposes which their donors had in view. The case was treated, not as one of public justice, for which the Civil Courts were to care, but as one of special favour, in which money

considerations made it convenient and desirable that the Revenue officers should interfere. When therefore the tide set in against this state of things, and despatches from home and the expressed wishes of the Supreme Council in India required Government officials to surrender their former charge, the reply everywhere was, that they were bound by distinct statute law to watch over the interests of the temples; and not a few, down to the very last, asserted that it was a most proper thing to do so! Now at length that law has been repealed; the two Regulations have, by a new law, been entirely withdrawn; and, on the contrary, it is declared illegal for any officers of Government any longer to retain the trusteeship of any endowments of the native religions in his hand.

It is worth while, now that it has come to an end, to review for once this peculiar passage in the history of the Indian Government; to look at its causes, trace its progress, to mark the depth of infamy it reached, and to see how, surely though slowly, the growing principle of modern days has withdrawn our country from its guilty complicity in the great crime into which the laxity of former times had led us. And though Mr. Bowen has already to some extent described the Act in your pages, I propose to enter into the whole question more fully than he has done. The evil was vast and of long continuance; the fight was hard, but a great victory has at length been won.

The traveller who journeys over the wide-spread provinces of India is greatly struck with the variety exhibited in the form and size of Hindu temples. In Bengal, built of brick, almost solid, and with gable roof, they often appear in a row of twelve on the banks of the Ganges, or stand singly in some country village, showing through the narrow open door the black stone which is the emblem of the great idol, Mahadeo. In Benares they fill the city with their tall, graceful spires of well-carved stone. In Umritsir the great temple of the Sikhs is an object unusually attractive. It stands in the midst of a vast pool of water, the sides of which are marble stairs; the causeway by which it is approached, and the platform on which it rests, are also of marble; the lower walls are panelled with marble, inlaid with figures of deer, birds and flowers in agate, jasper and cornelian, while the upper walls are one blaze of gold. Within, the walls and roof are covered with blue and gold and vermilion, in rather barbaric taste; the doors are solid gold or silver; and under a canopy of green velvet, richly embroidered with pearls and precious stones, wrapped in a dozen cloths of silk and muslin, lies the great Grunth, the holy book of the Sikh religion. At the present moment a more gorgeous building does not exist in India.

The Mohammedan buildings of Upper and Central India excel in the vast size of their courts, of the halls which the mosques contain, and the simple, elegant taste with which they are finished. Perfect in its simplicity is the Pearl Mosque at Agra; and most finished in workmanship, the little Palace Mosque at Delhi, with its gilded domes: but grander than all, though of less costly material, is the Great Mosque of Delhi, with its broad, deep halls, and the vast court, which, on the sacred days, presents a noble assemblage of worshippers.

Peculiar in their character are the great Hindu temples of Southern India, the chief of which cover an immense space of ground. They contain broad courts paved with stone, and bounded by lofty walls. Over the gateways rise lofty towers, many of them two hundred feet in height, shooting like tongues of flame into the upper air; the courts contain vast pillared halls, in some of which the columns are single shafts of stone, in others are elaborately carved; and they are everywhere cooled by green gardens, and broad ponds of water lined by stone stairs. Chief among these wonderful buildings, stand the temples of Chillumbrum and Madura; the great temple of Seringham, with its fourteen towers; and the most finished of all, the temple of Tanjore, with its lofty and handsome tower. Different, again, from all others is the renowned temple of Jaganauth, at Puri, with its ribbed tower, its huge idol on his "jewel-throne," its gate guarded by lions, surrounded by sacred tanks, in which the "heavenly turtle" feed, with its gate of heaven and gate of hell, all placed upon the sandy shore of the never silent sea.

Strange and stirring are the emotions with which the Christian traveller contemplates these centres of religious influence, which for ages have gathered around the idols which the hands of the people themselves have made, the hopes and aspirations, the sorrows and the joys, the vows and tears and prayers, which belonged to the true God alone. Within those pillared halls, myriads have met to celebrate the feasts of Vishnu, and drag his car laden with the dust of years. On the banks of that holy stream, myriads of others have gathered beneath the gilded dome at Benares to worship his rival, Siva, and drink the water of immortality from the holy well. Beneath that velvet canopy have stood the fanatic Akalis with their sharp rings of iron, to present their vows before they went forth to exterminate the English infidels. And before the door of that little village temple, age after age, mothers have sat, with fire on their heads, and fire in their hands, to offer prayers for the life of the child slowly passing from their human love into the arms of death. Kings have given to them in gold and jewellery, in lands and money, enormous gifts: the poor have offered out of their dire poverty: and for centuries on centuries, while the hopes of nations for the present life and the future have clustered round these countless shrines, they have been the means of boundless profit to the haughty priesthood which has exclusively held them in possession.

There can be little doubt that, a hundred years ago, the temples, mosques, and shrines of India,

belonging to all the native religions, were by no means in a flourishing condition. Large numbers, indeed, must have been in a state of decay. The anarchy that prevailed throughout the Mogul Empire after the death of Aurungzebe, the constant wars, the terrible visits of foreign armies, the civil contests, the struggles of petty landholders, all tended to produce a state of insecurity which paralysed trade, which even hindered agriculture, and involved all classes in a poverty which the Empire had not suffered for many years. Never were invasions more fierce; never were famines more cruel. Though freed from the persecutions of the bigoted emperor, the temples suffered grievously from the general want: and it was probably only in the Mahratta provinces that Hinduism flourished; in them realising its prosperity from the plunder of successful Mahratta armies, whose piety rewarded the shrines of their protecting divinities with a shower of endowments and offerings which remain in measure to the present day. Hinduism now is, externally, in a much more flourishing condition than it was then. All over North India especially, the native merchants and bankers, who have prospered by English protection, by contracts with English armies, by the security given by English law to their extensive trade, have filled Benares and other cities with new and costly shrines: and many a Raja, and many a banker, when visiting in state the holy city, has poured into the lap of the attendant priests unheard-of sums, which must have satisfied even their covetous and grasping souls. Thus strangely has the revival of prosperity under English rule added something of external strength to the ancient idolatry, the resources of which had in so many places begun to fail. The new school, enlightened and doubting, ceases to build new temples, or endow the old ones: the old school, prospering in trade, growing in wealth, still trusting to the ancient superstitions, and anxious to earn merit for themselves, build new temples and present new gifts; though feeling that the days of their faith are numbered, and that other views are gradually pressing their own into oblivion.

In its early days the Government of India concerned itself but little with the native religions. As conquest spread, and with new lands the temples came under its authority, it became necessary to settle the principles upon which a connection with them was to be maintained. The earliest cases, which occurred in the province of Bengal, were settled on the simple principle of maintaining the *status quo* before English authority stepped in. Thus in Sylhet and Jessore, in Tirhoot and Shahabad, where certain village temples had obtained grants from former governments, those grants were simply continued by the English authorities from the same sources and to the same amount as before. Direct interference in the management either of temples or endowments was almost entirely avoided. It is believed that only in this way the pilgrim tax at Gya fell into English hands, which, with fearful scandal, continued to be levied till five-and-twenty years ago.

It was very different in the Presidency of Madras. During the long-continued wars in the Carnatic between the English and French, between the native rivals to the throne of the province, and between the English and their able foe the ruler of Mysore, the temples seem to have suffered greatly, and fallen to decay. Many of them possessing high walls, lofty towers, and strong gates, were held as fortresses, for which they are well adapted, and were again and again besieged. When the wars ceased, and the Carnatic became English, a great desire was felt to conciliate the regard of the people, and secure by kindness the rule first won by military strength. The most ready way to attain this end was by showing an interest in the prosperity of their religion; and the class of officials then existing in all parts of India, men more irreligious in their principles and their lives than their countrymen at home, and familiar with idolatry from its introduction into their own households, were not slow to take advantage of the opportunity, and to employ the remedy lying ready at their hand. No fear of God troubled their hearts; they looked simply at their fear of man. And soon case after case was brought to the notice of Government, in which this remedy might easily be applied.

In the neighbourhood of Madras no temples of the pure Tamil type are more celebrated, or receive greater honour, than the temples of Conjeveram. This place, known by the lofty title of "the city of gold," consists of two towns at some distance from each other, each having its houses clustered around an important shrine. In Great Conjeveram is the temple of Mahadeo or Siva; it covers a large space of ground, and contains a vast tank lined with stone, a hall of a thousand pillars, and a tower two hundred feet high, from the summit of which an extensive view may be taken over the level rice plains of the surrounding country. Little Conjeveram contains the temple of Vishnu, and though of smaller size, is in every way a more finished structure. Its pillars are well carved, and its large gardens are stocked with beautiful trees. In the beginning of June a special festival is celebrated at this shrine; the idol, riding on his car, pays a visit to his great rival in the other temple, and a hundred thousand worshippers gather on the auspicious occasion to give him honour. Unhappily the disciples of the two gods at these times not unfrequently fall foul of each other, and, after angry controversy, come to heavy blows.

In 1795 these two pagodas attracted the notice of Mr. Lionel Place, the Collector of Madras. He found on examination that their funds had been misappropriated; that the "magnificence" of their festivals had decayed; that the rich ornaments which decked the idol had disappeared; and that the temple of Little Conjeveram was threatened with destruction by the roots of a tree growing into its walls. Mr. Place was deeply imbued with the

loose spirit of the age, and sighing over the decay of idolatry, he earnestly entreated the Government and the Board of Revenue to take the temples under their charge. The letter which conveyed his entreaty is a document of unusual value; it is probably one of the most shameless papers ever written by an Englishman in India: and at one time the Court of Directors refused to permit its publication. It was by men like Mr. Place that these Hindu temples were called churches, and the temple-priests churchwardens. The following is the principal portion of his extraordinary letter:—

"The management of the church funds has been heretofore thought independent of the control of Government, for this strange reason, that it receives no advantage from them. But inasmuch as it has an essential interest in promoting the happiness of its subjects, and as the natives of this country know none superior to the good conduct and regularity of their religious ceremonies, which are liable to neglect without the interposition of a sufficient authority, such control and interference become indispensable. In a moral and political sense, whether to dispose them to the practice of virtue, or to promote good order and subordination by conciliating their affections, a regard to this matter I think incumbent. So forcible was the effect of even a short attention which I was able to give to it, that at the late Conjeveram feast, which from a want of it had always been interrupted by feuds and competitors, the greatest harmony subsisted; opposite pretensions were accommodated and compromised; and no part of the festival, to which crowds from all parts of India assembled, suffered the smallest obstruction. Testifying so fully as the circumstance does, the good effects of indulgence to the religious prejudices of the natives, I do not hesitate giving it as my opinion, that the managers of the church funds should be chosen from among the most respectable and substantial natives that are to be found, and who I imagine are the most ready to accept the trust; that several of the present, although appointed by the Board of Revenue, and because being men of no property, they embezzle the funds under their care, should be set aside; that the accounts of expenditure should be at all times open to the inspection of the Government; and that the Board should take into their serious consideration the repairs that are absolutely requisite to the principal pagodas of the country, particularly those of universal resort at Conjeveram. In every country, although funds may be assigned for keeping in repair and preventing the decay of places of public worship, they will occasionally require and receive the effectual aid of the existing Government; yet none of those now in allusion have participated of its bounty since the English have had a footing in India. That they are in a ruinous condition may therefore be inferred from hence; but the fact cannot be more clearly demonstrated; and how loudly relief is called for, when I mention that the sacred temple, where the idol is deposited, at Little Conjeveram, is threatened with total destruction by the roots of a tree which are insinuating themselves through the walls, and cannot be eradicated but by incurring an expense for a necessary ceremony, of perhaps 500 pagodas, which the funds are not able to bear. Several of the other buildings are also in an equally ruinous condition, and some utterly destroyed.

"I cannot take a more proper occasion than this to represent a subject which I should hope only required it in order to obtain the relief which I am about to solicit. The Little Conjeveram Pagoda formerly received, and continued to receive after the accession of the present nabob, and even after the grant of the jaghire, a very considerable allowance and donations from many parts of his country; but since the war of 1780, these have been entirely taken away from it. Whether or not this circumstance may be known to the nabob or not, I am not informed; but as I can hardly think that he would withhold, on a proper representation, what has immortalised preceding princes, that he would be the first to destroy the benevolent end for which it was instituted, and that he is not sensible of the self-satisfaction which so laudably arises from promoting the general happiness of the people whom he governs,—so I would wish to engage the good offices of the Board and of Government to intercede for a restoration of the advantages which these pagodas anciently enjoyed. The magnificence of the festivals and processions of this celebrated pagoda is miserably fallen off for want of them, and the rich ornaments which decked the idol, but were lost during the war, have, on account of the poverty of the church, never been replaced."

The Government unhappily listened to Mr. Place's request, and in 1796 took the temples under their charge. Mr. Place personally interested himself in seeing it made efficient; he looked after the repairs, laid out the garden, and himself presented offerings at the shrine, which are still exhibited by the priests to their visitors. The pernicious example set in this case was soon followed, and wherever an occasion arose, temple after temple, estate after estate, were brought into Government hands. No treaties were involved, no obligation existed, no grants made by former governments direct from the treasury, were pleaded as the ground of this fostering care. The men of the time did it from good-will to the people and their worship, and very soon also from regard to personal profit, additional pay falling into their own hands for their management of the pagoda estates. Without misgivings, without qualms of conscience, almost without a single remonstrance, they went on and on, committing themselves officially to the maintenance of idolatry, and bringing dire disgrace upon their name. Within a few years, in the Madras Presidency, 8300 temples, with all their estates, were entirely managed, and all details of expenditure arranged by the English officers of Government. "Our connection with this Hindu idolatry," says the Par-

liamentary report of 1849, "has grown with our growth. We found that in many districts pagodas were enriched by large landed endowments; that the lands attached to them were cultivated by ryots under engagements with the Dharmakurtas or priests of the temples. In course of time we observed that in many instances these lands were mismanaged, the ryots brought complaints of oppression, and the people pointed to the decay of their temples as the consequence of the mismanagement and neglect of their lands. The result was, that in numerous instances, we displaced the Dharmakurta, and ourselves took charge of his duties of the management of the temple and the cultivation of the lands." But the management of the lands was soon found to be very inconvenient, and while some remained directly in the collector's hands, a very large number were resumed by Government, and leased out like all other public lands, while the Government yearly paid into the pagoda funds from the public treasury a sum equal to the average income of the resumed estates. Thus the tie formed between the Government officers and these numerous temples was rendered close and complete. English officials superintended every detail connected with these buildings. The repairs of the temples, the making and consecrating of new idols; the making or repair of the idol-cars; the appointment of every priest and servant of the idol; musicians, painters, watchmen, and even of the poor degraded dancing-women, were all directed by them, and by their hands every salary was paid. "We have stood to these pagodas," says the collector of Arcot, "in the obligations of sovereigns, and our interference has extended to every detail of their management. We regulate their funds, superintend the repairs of their temples, keep in order their cars and images, appoint the servants of the pagodas, purchase and keep in store the various commodities required for their use, and investigate all disputes, even at times those of a religious nature." The scandal created by these proceedings was indescribable, and the incidents to which they gave rise were painful in the extreme. In the Madras Presidency in 1842, the sums which passed through the hands of the officials on this account amounted to 130,000*l.*

The conquest of the Mahratta Confederacy by Lord Wellesley brought to the notice of Government an immense number of cases in which temples and priests were receiving Government money. The Mahrattas were devoted Hindus, though poor, and princes and people all joined in paying gifts to the temples and services of the religion within their own provinces. In Orissa and at Poonah, in Berar and Nagpore, in Saugor, Agra, and Allyguhr, wherever they had held rule these petty endowments were found. Where the provinces settled down in peace, these grants and gifts were paid (as before) out of the public revenues by the English Government; and for a long series of years the entire sum was paid without any inquiry as to the nature of the obligation, or inquiry whether (as it proved) hundreds of the payments were not really life pensions, many of which ought soon to have expired.

At the head-quarters of the Mahratta Government, the city and collectorate of Poonah, the connection formed between idolatry and the English authorities became very close. A large number of Brahmins received pensions from a donation called Dakshina, annually given by the Peishwa, to the amount of 35,000 rupees, and for a long series of years the Sanskrit College was so maintained as only to instruct Brahmins in their national religion and maintain their priestly influence. The temple of Parvati at Poonah was the special object of official care, and with other minor temples, received 18,000 rupees a-year for its expenses. In the Southern Concan the system adopted resembled that in Madras, where numerous officers were appointed directly to manage the temples and their festivals in the name of the Government.

The last Parliamentary return (January, 1860), contains interesting details of these grants in districts never mentioned before in the public reports. In Saugor there are three funds, amounting to 29,000 rupees, divided among thirty-nine temples or endowments, chiefly for the repairs of buildings, performing ceremonies, lighting up tombs, or pensioning individuals. The whole are of Mahratta origin, and are paid from the revenues of the district.

In Hoshungabad, twenty-three similar grants are paid for shrines and travellers' resting-places. In Neemuch, no less than a hundred and twenty-nine are paid, a few of large amount, the majority very small, the whole originating from the Government of Scindiah. In the North-West Provinces, the victories of 1803 brought many old endowments to the notice of the English authorities, and the grants were upheld and continued by the new Government, the money being paid direct from the local treasuries, without any interference in its expenditure. Several such are paid to this day in Allyguhr, and fourteen payments made in Agra are distinctly described as "treaty pensions," some being of very ancient origin. The ceremony of Axthee, in which lights are burned every evening at various ghauts on the Jumna, dates as far back as the days of the Emperor Akbar; and the English Government merely continues the grant which has been paid for it by various rulers of the country for nearly three hundred years. One of the largest items in these Mahratta gifts, is that of the grám Rharach, or "village expenses," which consists of petty local taxes raised in the towns and villages of the Deccan, out of which a vast number of small temples are supported. The number is believed to amount as high as twenty thousand, yet the amount raised and expended by English authority never appears on Government records, and is unknown.

It was through our victories over the Mahrattas, and the peaceful conquest of Orissa, which they held, that the temple of Jagananth fell into English hands. Though only one among thousands of shrines over which for long years the Government

officers watched with jealous eare, it is the one temple on whieh the publie attention of both Englishmen and natives has been fixed, as illustrating the principles and exemplifying the practiee of the Government connection with the religions of the country.

Aware of the respect paid to the shrine, Lord Wellesley enjoined on the officer commanding the expedition to see that priests and pilgrims should be safely protected, and at the same time forbade him in distinct terms to contraet any engagements with the Brahmins which would bind the Government to a definite course respecting the custody of the temple. He nearly abolished all the old duties and taxes, leaving new measures to be shaped after due inquiry. In the end, at the earnest request of both priests and people, the Government consented to continue the management of the shrine and all its festivals, and to re-establish a pilgrim-tax in order to provide the necessary funds. Sueh was the commeneement of that eourse whieh, more than any other, brought scandal on the East India Company in the eyes of Christian men throughout the world. Regulations were framed; entrances provided into the holy city; barriers set up; a superintendent appointed; temple servants engaged, and the system set completely in operation that should make the worship of Jaganauth efficient and prosperous. Inquiry was continued; the old endowments carefully sought out, and the sources of the temple income aseertained. Various other temples and shrines in Pooree and Cuttack were taken under the eare of the authorities, and the former payments made or sanctioned by the Mahrattas were continued under the new rule. Thus, besides, the great temple at Pooree, two others received the income of considerable estates; and when the estates were resumed, the money was annually paid from the public treasury. Twenty priests also received small sums, instead of gifts of salt allowed them by the Mahrattas. In Cuttack, twenty-nine shrines came in for endowments, of which only one received fifty pounds a-year, and thirty-six less than ten pounds.

The effect of the new system, enforced by the strength and regularity of English rule, undoubtedly tended to make idolatry prosper. The police rendered travelling secure, and the new road made in 1813 rendered it convenient; and though, as at present, the number of pilgrims to the shrine varied each year with the character of the seasons, yet it is clear that, on the whole, the pilgrims steadily increased. After 1820 they frequently numbered more than 200,000 in a single year. In 1825 they were 225,000 at the Car Festival alone, and the net profits of the tax amounted to 27,000*l*. But the humiliation involved in the system was very great.

No pilgrim could visit the temple except under the guidanee of an authorised official, and every one carried a pass, for which he paid. Bounties were paid to the priests aeeording to the number of pilgrims whom they had brought; and "pilgrim-hunters" were dispatched to the extremities of India to induce Hindus to undertake the pilgrimage. One man, in 1821, dispatched a hundred agents on this errand, and next year received the bounty on four thousand pilgrims with whom they had returned. The servants of Jaganauth were paid regular salaries; the chamberlains, who made his bed and kept his clothes; those who lit his lamp at night and woke him in the morning; the man who washed his faee, and the painter who coloured his eyes, the washwoman who washed his dress, the attendants who carried his fan and umbrella, and the table-servants who brought his food; the musicians who played and sang, and the women who danced, to give him delight! His stud also was not forgotten, and six elephants were kept for the god's speeial use, all fed from the public funds, for which an English gentleman had to account. It was not possible to go deeper in degradation until one of those officers began to head the annual procession, riding on the largest elephant, and te wave his hat in the air, erying as the cavalcade moved forward, "Victory to Jaganauth!" That was one of the saddest sights ever seen by Englishmen in India.

(*To be continued.*)

# AFRICAN MISSIONS AND AFRICAN TRAVELLERS.

BY THE REV. W. FLEMING STEVENSON.

[Author of "Praying and Working."]

Africa seems to possess a fascination for travellers that no other country can boast. From Mungo Park or Bruce, the teachers of our unenlightened boyish days, to the modern volume that launches annually some fresh explorer into public favour, the interest has steadily grown. Thibet is as little known; China is as marvellous; Affghanistan is as full of peril, and Australia has the advantages of a colony; but Africa outweighs them all. It has been the puzzle of geographers from Herodotus and Strabo, and the antiquity of its exploration has made it almost a classical pursuit. It is near enough to be within easy reach; large enough, hot enough, and savage enough, to prevent that "familiarity that breeds contempt." It attracts Manchester by commeree, and sportsmen by everything, from the elephant to the gorilla, and, as Mr. Reade enthusiastically believes, the unicorn; it tempts science with the unfound sources of the Nile; and to the traveller in his easy-chair it presents a shifting

panorama, that never wearies, of all the modes of barbarous life. All the great books of recent travel have sprung from it. Livingstone and Speke, and Burton and Krapf and Reade are the product of the last five years; and the press holds out the promise of, it would be rash to say how many more. Two of these men are missionaries, and of the two, one is the most distinguished of modern explorers. Missionary enterprise has not been behind geographical. In a new country, the missionary and the explorer must often be united in the same person; and the journey undertaken to preach Christ will often result in a large advance of knowledge. "Moffat's Wanderings in Kaffraria," "Rebmann's Story of a Great Central Lake," and "Krapf's Report of Snow upon Intertropical Mountains," are African cases in point. And if the missionary has pioneered for science, the traveller has still oftener pioneered for the missionary. Between the missionary as such, and the traveller as such, there is no antagonism. They are almost essential to each other. It is through the traveller that the missionary has heard of fresh tribes and new dialects, and learned the way; it is from the missionary that the traveller has received information and shelter, and those hints of the country that are invaluable in a novel journey.

If these are the relations that have been tacitly recognised, and by which geographical research and missionary work have been equally advanced, it is to be regretted that anything should occur to disturb them. Hitherto, the acknowledgment has been frank upon the part of both; but the tone which some of the later travellers have adopted, is one of undisguised hostility to missions, and of sneers against missionaries. If converts are mentioned, it is only to say that they have a bias for petty larceny; if a native Christian refuses to work on Sunday he is a lazy hypocrite. "A tame baboon and a missionary," one of these gentlemen writes, "afforded us the most genuine amusement on our visit to Macarthy's." It is no doubt of great advantage to hear a layman's candid opinion of a missionary settlement. If there is anything unsound, he is the likeliest man to find it out. He does not incline, by any affectionate leaning, to the work, as the missionary will, because he has watched it from the beginning. As an onlooker, he is perhaps better able to weigh its relative importance. As a stranger and a man of shrewdness and observation, he may see aspects of the Christian life which the missionary overlooks or undervalues; and matters may come to his knowledge of which the missionary is ignorant. Now a man of right spirit is likely to be thankful for such opinions, and to gain by them, even when they are superficial and from a point of view opposite to his own. A man of the world is a very bad judge of the real progress of a native church, but he may be a very excellent judge of prudence, economy, discretion, and consistency. A Christian who is identified with the great charities of England, affirms that he would like his institution to be in such excellent order, that any man of common sense might say, if he paid it a visit, we could not do it better than this enthusiast has done it by faith. And every missionary must feel that by the way in which his work is done, and the quality of the work itself, most laymen will form their judgment on the much larger subject of the worth of missions. While admitting this to the fullest extent, it is necessary to protest warmly against the mode of writing down missions adopted by Mr. Reade and Captain Burton. The one may think a penal settlement more likely to civilise West Africa than all the missions together; and the other, that the true Gospel to preach to the natives is Mohammedanism. They have a perfect right to their singular opinions. But when they meet the whole history of missions with a sneer—ridicule it, as if it was a biography of Mrs. Jellaby, and from one or two solitary facts judge an entire mission-field, they impeach the trustworthiness of their conclusions upon other subjects, as well as do serious injury to efforts at least as philanthropic, enthusiastic, and self-sacrificing as their own.

Mr. Reade has compiled a work of genuine value upon the West African, though, as he says, perhaps professing over-much, he was a young man about town, and had no other object "than to *flâner* in the virgin forest; to flirt with pretty savages, and to smoke his cigar among cannibals." He saw something of the missions at Sierra Leone and Liberia, and more of those at the Gaboon. The missionaries were kind to him; and it must be said to his credit, that he does not attack them as luxurious because they gave him a clean bed to sleep on, or entertained him with a better dinner than satisfied themselves. He maintains that it is a mistake to suppose the Africans have no higher religion than *fetish;* that "they possess the remnants of a noble and sublime religion, the precepts of which they have forgotten and the ceremonies of which they have debased. They still retain their belief in God—the One, the Supreme, the Creator. He has made men and the world; He thunders in the air; He destroys the wicked with His bolts; He rewards the good with long life; He gives them the rain, the fruits of the earth, and all things that are good He is far above all the other gods. Among some of the tribes they speak of Him with timidity; seldom utter His awful name; and only pray to Him in their last extremity. Among others, they think that He loves to be supplicated. Their daily prayer in some parts of Guinea is 'O God! I know Thee not, but Thou knowest me; Thy aid is necessary to me.' With meals they say, 'O God! Thou hast given us this, Thou hast made it grow.' And when they work, 'O God! Thou hast caused that I should have strength to do this.' Another prayer is 'O God help us; we do not know whether we shall live to-morrow; we are in Thy hand.'"* Of some missionaries also he says, "They live entirely

* *Reade's Savage Africa*, pp. 536, 7.

among the natives, learn their language, and, by compiling grammars and forming written characters, render important services to science. Of such men, who lead a life of unceasing industry and self-denial, I can only speak in terms of admiration and regret." Proof of some of these qualities at least he found at the Nengĕ-nengĕ. "It had once been a mission station, but had been abandoned. Most of its inhabitants, however, were Christians, and the mission-house remained in good repair. Sadder mementoes of the good men were to be found in three white tombs, which were almost hidden by shrubs and fragrant grass."* Mr. Reade touched at Sierra Leone, where, as he says, the liberated slaves, or "the rubbish," are "shot into a place called *The Queen's Yard.*" He heard an angry boatman swear, he saw the customs officers outwitted by a Frenchman, he paid a porter a double fair on Sunday, and a negress on her way to Church proposed to sell him her child; and on this slender foundation he assumes that a Christian Sierra Leone is a sham. He found, before he left, that the sale of the child was virtually the same in principle as the system of English hiring-fairs. He mentions also that the character of the population is very mongrel, "for a large proportion of all slaves are sold out of their own country for their crimes." He acknowledges that a fair amount of civilisation has been reached, and that every shopkeeper's house "has usually a small library of religious books, and an almost English atmosphere of comfort;" that, as a commercial race, the liberated Africans will always prosper; that there are negroes "who are skilled in the usual handicrafts, and more still have settled as subcolonists in various parts of the coast;" and that there are only four taverns in West Africa. If there is all this, there is clearly much more than could be expected from a mongrel and criminal population. If the Christianity of England were to be judged by a chance waterman in the Thames, a cabman running on Sunday, and the fact that bad neighbours fell into business-talk on their way from Church, would it be rational? The missionary reports assert that much heathenism lingers under Christian profession. We might well be incredulous if they asserted anything else. But they also assert, that of the 41,624 of a population three years ago, there were 36,530 Christians; and that the Church Missionary Society, for example, has nine native pastors, settled in assigned districts, and maintained by their own people. Mr. Reade afterwards met a native in Corisco, who was "in fine weather a good Christian, but returned to heathenism when it blew tornadoes;" and such, he implies, are your native Christians. If a Yorkshire ploughman believed his neighbour's cow bewitched, is it not unfair to say, such are your Christian Englishmen? Generally, Mr. Reade considers "the negro intellect not yet in a fit state to grasp the doctrinal mysteries of our Church;" just as the Professor of Logic at Cambridge considers it not yet in a fit state to possess a University Degree. Protestant Christianity may be dismissed as impracticable. Romanist Christianity somehow dies out. Christian missions are romances, nor "would they cease to be popular although they retarded civilisation."* But there are two great missions. "Mohammed, a servant of God, redeemed the Eastern world. His followers are redeeming Africa."† Those who cannot reach that idea might form a Society for the Diffusion of Practical Knowledge. "The negroes are not able to grasp the doctrine of the Trinity, of the Immaculate Conception, and of Everlasting Punishment; but they have a taste for music, an aptness for language, and a perfect talent for mechanics. I think that their bodies ought to be trained before their minds, and that our churches on the coast should be converted into workshops."‡

Captain Burton also leans to Mohammedanism. "Moslems," he explains, are wholly opposed to Christians in their notions of salvation: with those every man is sent into the world by a beneficent Deity to be blessed; with these, to be damned."§ He summarily introduces Dr. Livingstone as having "never made a Kafir convert, and consequently he could hardly have expected to make one." The book is written throughout in this summary dogmatic tone. It is not a pleasant book to read, for Captain Burton has the knack of quarrelling with everybody, especially with those who have treated him kindly; and the style is a strange mosaic of bad English, vulgar Latin, and indifferent French. It may be merely a fault of style that he speaks of human sacrifice, when the victim was fastened to a rude cross and clubbed, or a young female was impaled alive, in "the good old times;" but then he also parodies the forms of Christian fellowship. Those who can get over faults so obtrusively disagreeable will find a rich store of the aptest observation, and mountain ascents and pictures of life and scenery that none but so sturdy an explorer would have made. It is not, however, for the general aspect, but for its relation to missions, that the book is noticed here. Captain Burton was invited to join what he calls a nautico-diplomatico-missionary visitation to Abbeokuta. "May the reader," he says, "find it as funny as I did." The church missionaries rode out to meet them. The natives whom they met were, to a man, civil and respectful. This has little effect upon Captain Burton, who as soon as he is kindly received at the mission compound, commences to abuse it; beginning at the church, hitting at a lady "who has charge of all the converted little misses," and bringing himself to a passion on his entering the workshop. Ridicule and scorn of missions and missionaries are used whenever the subject turns up. "The several orders

* *Savage Africa*, p. 139.

* *Savage Africa*, p. 567.
† Ibid. p. 579.
‡ Ibid. p. 576.
§ *Abbeokuta and the Camaroons Mountains*, vol. i., p. 9.

of this [missionary] hierarchy are, beginning from the lowest, the Christian visitors: the visitor goes about and fleshes the game, which is then handed for training and reclaiming, to the schoolmaster and the catechist—natives all. Above them begins the white rule of deacons and priests."* The persecution of '48 and '49 he attributes to the conduct of the converts; hints that it was the same under Nero and Domitian, and protests that the polytheist is a bad persecutor. His opinion of the missionary is that he "holds a peculiar position in these lands. At home, a carter, a blacksmith, or a cobbler, he comes out to Africa—I use his own expressions—'to form empires and to create nations.' Whilst one rings the bell for the *Western Times* in the streets of Exeter, the other—a missionary—holds in his hand the destinies of Abbeokuta."† His opinion of the schools is that the children "are crammed with hymn-singing, reading, and other civilised arts."‡ His opinion of missionaries' wives is that none should ever leave Great Britain. As for converts, he singles out a brother of the Alake, who "became a Christian, and some say a semi-lunatic;" and quotes from the East of Africa, that the Mnntas mission could boast of but one convert, and he has been a maniac. Among the Abbeokutans, "moreover, if I am rightly informed, convicts are preferred for conversion." Captain Burton professes in the preface the most unflinching truthfulness. Previous works on Abbeokuta he holds in contempt. They are either credulous and silly, or poor romances. Now, it would have been interesting to have had the impartial judgment of a professional traveller on a mission so much talked of, and which has appealed so much to the Christian sympathies of England, as the Abbeokutan. In one point, at least, missionary effort and Captain Burton's sympathies agree—in the civilisation of Africa. If the missionaries have discovered and classified the languages, introduced alphabets, grammars, reading, and schools; if one of them, not unknown in his university, labours quietly to establish a native press; if sacrifice can be spoken of as the "*old* times," and a higher morality is acknowledged; if the man who has identified himself most with the mission, and is himself one of its fruits, is thought worthy of a Cambridge degree, a missionary bishopric, and the commendation of Captain Burton,—it might be thought that so much done for a common end, would have obtained acknowledgment—that it would have induced an effort to grasp the meaning of a Christian mission. It is this hope with which we are tantalised, and no more. There is the heartiest aversion to missions. They appear here and there on the coast as the mere excrescence of religious sentiment, something so worthless and mischievous that it ought to be swept away. Now it is of this spirit that missionaries have a right to complain. Intelligent lay-criticism would be worth having, but to seize hold of a personal peculiarity here and there, and of a nominal and degraded Christian, for the purpose of ridiculing missions, is neither intelligent nor manly.

Captain Speke's Journal sets a different example. He may not coincide with much that the missionary deems important; he might be prepared to infuse a large amount of secular instruction into the mission work; but he recognises the object of missions, the sacrifice and high qualities they demand, and the large good they have wrought. He suggests fresh work and new openings, and how they might be made more useful, as he conceives. His testimony of Mohammedan missions might be commended to his brother travellers. Of the Wanguana, who have become Mohammedans, he says, "not one in ten knows what a soul means, nor do they expect to meet with either reward or punishment in the next world;" and "the whole of their spiritual education goes into oaths and ejaculations—Allah and Mohammed."*

Africa is likely to be more travelled than ever, and by men who, from want of residence in the country, are unfamiliar with its features. If missionaries will benefit by their discoveries, they also are in a position to benefit much by missionary information. And if they will frankly take up the problem of how this vast continent is to be elevated—which is surely a higher question than how far it may be explored—they will find the mission of invaluable service in their inquiries. If they are not Christians, if they do not conceive that it is all-important to preach Christ to the heathen, they may fancy that much Anglo-Saxon energy and talent go to waste; but they will find also that the Mission is the only civilising power that has yet laid firm hold on Africa.

* *Abbeokuta and the Camaroons Mountains*, p. 154.
† Ibid. vol. i., pp. 245, 6.
‡ Ibid. vol. i., p. 247.

## MEDICAL MISSIONS.

The Directors of the Edinburgh Medical Missionary Society meet together at breakfast four times in the year; and these meetings, besides being more social and devotional than the ordinary ones for business, are made as interesting and encouraging as possible, by the reading of letters from the foreign field, and by other communications bearing upon the subject of medical missions. It will serve the cause, we imagine, to give our readers some account of what was done a few days ago at one of these quarterly meetings; and we shall attain our object best, by allowing the various correspondents of the society to speak for themselves.

* *Journal of the Discovery of the Source of the Nile*, p. xxviii.

Before introducing Dr. Gentle, of Shanghae, a few words may be said in regard to the Medical Mission Training Institution at Bombay, which has already been more than once before the readers of "CHRISTIAN WORK." We rejoice to intimate that this scheme is now complete. The thousand pounds promised conditionally by a liberal friend of missions, has been paid at once, whenever he heard that the like sum and about 150*l.* additional had been collected from other sources. It is satisfactory to know that among the contributors were many merchants connected with Bombay, and that the pecuniary difficulty being now removed, the Directors of the Edinburgh Medical Missionary Society have resolved to take the whole scheme under their own management, and to carry it out to the best of their ability. It was originally entered upon after long-continued and united prayer, and we cordially recognise the Lord's gracious hand in the success already vouchsafed. We are every day learning by experience in our Cowgate Training Dispensary, the extreme importance and value of such institutions as schools for native missionaries abroad; and it will be seen, before the close of this paper, that Dr. Lowe, of Travancore, bears emphatic testimony upon the same subject.

Dr. James Gentle was one of the Society's most devoted students; but towards the close of his medical studies his health was not robust, and the Directors could not venture on that account to recommend him to any of the societies applying to them for agents. True, however, to his missionary character, Dr. Gentle has gone abroad at his own risk. A gracious Providence has given him an appointment in a most healthy locality, where a very moderate amount of professional duty suffices to earn a comfortable maintenance, and leaves a large margin of his time for the missionary work to which his heart is consecrated. He writes from Chin Kiang, a station about forty miles below Nankin, and 200 miles up the river from Shanghae.

"*March 2nd*, 1864.

"I have only now got into a place of my own. I told you before that all here live afloat, and I have rented a junk for myself, in which are two very comfortable apartments, and as the warm weather is approaching, it will be much cooler than if we lived on shore. This is one of the most healthy places in China. I have seen no diseases here caused by the climate, as I saw at Shanghae. I have very little to do amongst the Chinese. I encourage them to come, although as yet there is not much satisfaction in my intercourse with them, from my imperfect knowledge of the language. We have the prospect of getting houses built on the shore, on the south bank of the river, before the end of the year. Workmen are now driving in piles, and making an embankment, in preparation for building. When this has been completed, and a settlement made on shore, it is expected by mercantile people that the place will increase in importance, and that there will be a good deal of business done.

"This city was taken by the rebels about twenty years ago, and they held it for some time. It has since been little better than a heap of ruins. The people are very poor; beggars swarm in all directions, many of them die in the streets of cold and starvation. There are few wealthy Chinamen here at present, but some of them are beginning to come back, now that the country is more settled. No doubt there will be a great improvement in the place in a few years. At the time of the Chinese New Year, I had an opportunity of seeing the people at their religious ceremonies and festivities. They are idolaters of the most material kind. They carry images with them in their boats, besides those they worship in their houses and in the temples. They prostrate themselves several times before these, fire off crackers, and beat gongs. Another custom they have, is to spread tables with sweetmeats and fruits before them. The temples are supported by voluntary contributions, wealthy men often giving presents of land, and every visitor giving something. They seem to regard more the antiquity and sacredness of the place, than the splendour of the images, for these are generally of a very inferior description, cut out of wood, and painted red. I find a great deal to interest me in the Chinese character, and I long very much to be able to open a dispensary on shore, and to do something to proclaim the Gospel. I have got work to do in this place of the kind I desired, so I have much cause for thankfulness. I trust you will remember me in your prayer-meetings."

Since we last heard from Dr. Valentine, of Rajpootang he has been itinerating in the hill country, and doing excellent service as the pioneer of the Gospel. The following extracts from his last letter (April 9) will be read with interest:—

"Since I last wrote to you, I have made a tour through a portion of the Mugra, inhabited by the Mairs—a most interesting people. In many respects they seem disposed to receive the Gospel. Oftentimes, and all day long, I had my tent filled with these highlanders, who had come to get medicines, and to see my instruments, surgical and philosophical; and band after band heard of the Great Physician who came to save from sin and death.

"At Ajmeer, I gave a brief course of lectures on chemistry, in the vernacular. The course was commenced with a great flourish of trumpets, and on the first evening Mr. Robson's school was filled with a brilliant company, consisting of a rajah and his train, wealthy merchants, bankers, &c. The experiments were successful; many errors in the Shastres were exposed before their eyes, and we felt that the course not only dealt a heavy blow to the system of superstition which we seek to undermine, but imparted a knowledge of many important and useful facts, which may be turned to good account at some future period. These ver-

nacular lectures, as we anticipated, made a considerable noise, and we repeated them in the college in English, to the young gentlemen who understood that language. To the chemical, a few physiological lectures were added here, that I might have the opportunity of dealing more pointedly with the students, as themselves manifestly the workmanship of God—'fearfully and wonderfully made.' I sought to press home upon them their individual responsibility to live for that God who had so wondrously fashioned them for His glory; their personal guilt in even forgetting Him; and closed by pointing them to Jesus. Encouraging results have already followed these lectures. They have helped to uphold our standing in the community; they have brought in more than one substantial acknowledgment to our mission funds; but especially, they have been of use in awakening a spirit of inquiry in the mind of many a youth, in respect both of science and religion, which we trust may bring forth fruit to the Father's glory not many days hence.

"Since returning to Beawr, I have again taken up my Dispensary work, and to show the confidence the natives now place in us, I have, in two days, vaccinated upwards of twenty children. This is a great step. I have also resumed my village duties. God is blessing our work in Beawr."

Communications have reached us from Madagascar, from Dr. Davidson, of date April 1st. The country is quiet, the mission prospers. Speaking of his hospital the Doctor says:—"You will be glad to know the hospital is progressing. The stonework is finished; bricks are being made; wood is being cut and carried by the officers, gratis; and lime is sought after. The windows and doors, forty-two in number, are being prepared, and we fully expect to have the roof on before November. The idea that medical missions is a short cut and a safe one to a good end, is not a fancy; it is a fact that any one may see here every day, and I am amazed that it has been so little tried and trusted. I am very anxious to hear about the fate of my 'appeal' on behalf of this hospital, and I wait the news of the April mail with impatience. I sincerely trust the Christians of Great Britain will not withhold the small sum necessary to enable us to complete it."

The Rev. John Lowe, surgeon in Travancore, another old student of the Cowgate Dispensary, writes to Mr. Burns Thomson:—

"By this time you will have seen my report for the past year. Thankful am I for the encouragement God has given me, and for my prospects of usefulness. My Dispensary work is deeply interesting. Every opportunity is afforded of gaining medical and surgical experience; plenty of practice—rather too much at times. I have an active, well-educated young man as an assistant, and I am glad to say he is making creditable progress in acquiring theoretical knowledge in medicine and surgery. He is now a considerable help to me, and ere long I trust he will prove a great blessing to this people. He is a member of the Church here, and his Christian character and conduct are all we can wish. By-and-by, if I have time to mature my plans, I may have two or three well-educated youths to train for future work. Depend upon it, if ever we are to have native medical missionaries as we have native pastors in India, they must be trained in our Mission Dispensaries. I see this subject has been taken up by the society at home, and I wish I had time to enter more at length on this important point; for reasons which I cannot now state, natives educated at our Scotch or English Universities will never turn out medical missionaries. Our hope for the future is in training well-educated youths for Medical Mission Work among their fellow countrymen in connection with our respective medical missions. A few weeks ago I delivered a lecture on Health to the native community at Trevandrum. The Duran (prime minister) and other Government officials seem to have appreciated it, and I have been asked by the Duran to place the MSS. of that lecture and another I intend (D.V.) to deliver in June on the same subject at the disposal of the Government, to be printed in English, Tamil, and Malagatinam. So soon as they are printed copies are to be sent to the heads of the native communities throughout the State, along with an autograph letter from his Highness the Maharajah, calling upon all such to use their influence to promote Sanitary Reform, as enforced in the little publication, in their respective districts. I am glad to say, too, that since the lecture was delivered, the Duran has carried some of its recommendations into practice, and now, under certain circumstances, vaccination will be compulsory in this State. How thankful I am that you are meeting with a measure of encouragement in your work. Our good and gracious Lord has certainly showered down His blessing upon dear old '39.' I often think of you, and in imagination live over again my student life, and the happy hours we have often spent together. Sunny, pleasant memories, all these quiet reminiscences are; but pleasanter far it is to live in the actual, busy, blessed encouragements of the *present*. Oh what a blessed privilege, what a high honour, to be permitted to labour in the service of our Lord and Master, and especially to be enabled to follow, as near as mortals may, the example of Him who went about 'preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.' The Lord give us, and all our dear brethren associated with us in the same work throughout the world, grace to follow the footsteps of our great Example."

Deeply interesting communications have also reached us from Dr. J. A. Stewart, Pekin, and Dr. Vartan of Nazareth, but our space is exhausted.

# LETTERS

FROM

# THE CORRESPONDENTS

## OF "CHRISTIAN WORK."

## England.

THE English Church Union, which represents the Tractarian party, and which even contains members who, in everything but recognition of the Pope's supremacy, would adopt the dogmas and ceremonies of the Church of Rome, has shown at its annual meeting signs of division. The chief topics referred to in the report were Catholic intercommunion, more particularly with the Scandinavian Churches, the basis of such communion being :—

1st. The acceptance of the Bible as the Inspired Word of God.

2nd. Of the Catholic creeds.

3rd. Of the two great sacraments of the Gospel, and other ordinances.

4th. The recognition of the Apostolic Succession of the Episcopate.

The Rev. William Gresley, Vice-President, in announcing his retirement, gave the following statement of reasons :—

"Unhappily our Church Union has been marred by differences of opinion. It is well known that there is a section of the Church party who lay more stress on ritual, for instance, than others do. For myself, I am of opinion that the worship of God should be most reverent and holy. Through life I have exerted my humble endeavours to promote the movement in the English Church which has gone so far in restoring our Church service to decency and order. But I confess that I think this object has been greatly prejudiced by the endeavours of some very good men to introduce an excessive minuteness of ritual, and to restore the usages of pre-Reformation times, or those adopted on the Continent. I respect the zeal of those who so warmly advocate these usages. It is ten times better than the laxity and irreverence which used to prevail; and I should not have said what I now do in opposition to them, but that I think that their excess of zeal, and over-minute care, is doing harm to the cause of our Union, and to the Church at large. It is not right, I think, to endeavour to make a society which was formed for the purpose of defending the Church of England an instrument for promoting peculiar views of ritual. *The Union was formed for the defence and maintenance of the doctrine and discipline of the Church of England, and not for the promotion of any sort of ritual beyond that which is contained in our Prayer-book;* and had I been able to attend the meeting, it was my intention to move a resolution to that effect. For the Union to identify itself with the ultra-ritualists would be a suicidal policy. Thousands will, we hope, join us in our endeavour to maintain and uphold our Church; but scarcely hundreds will be found to aid in any endeavour to promote an excessive and un-English ritual. It is not that I have any hostility against the ultra-ritualists; on the contrary, I wish to join with them for our common purpose. But I cannot consent that their views of ritual should be considered as a prominent part of the objects of the Union."

The Dean of Chichester, better known as Dr. Hook, formerly of Leeds, raises his protest against an attempt to associate the interests of the Church with those of party politics. His letter bears on a Conservative manifesto from Oxford. He states that he has found the Liberals quite as generous supporters of the Church as the Conservatives. He protests against all such party-associations :—

"I am not asserting that Liberals are better Churchmen than Conservatives. If the Conservatives were attacked, I should bear the like testimony to their munificence and zeal. I only affirm that the Church of England belongs to no party or faction in the State. They who differ most widely in their application of our common principles—Whig and Tory, Conservative and Radical—may all find in the Church their bond of union, and meet together in brotherly love."

He speaks with high respect of the working-classes, and rejoices that the Earl of Derby and Mr. Gladstone have both arrived at the conclusion that the time has come when there must be an extension of the suffrage. The *Guardian* supports the Dean in his wish to have the Church steer clear of

political divisions, and makes the following observations on the policy he opposes :—

"This may be good policy for the Conservative party, but it is a great danger and mischief for the Church. Of course, if Churchmen sympathise with the Conservative party, they have a perfect right to act and to vote in support of that party; and no one can doubt that a large, and, latterly, an increasing body of Churchmen are strongly favourable to this party. But this is very different from identifying the Church with that party; nor do the political opinions of even a majority of Churchmen give them the right to do so. If there are fewer Liberal than Conservative Churchmen, and if the Liberal party, as a party, has done much to give just cause of complaint to Churchmen, that is no reason for drawing a line, of which the effect is to deny to political Liberals a standing in the Church, and to repel them from sympathy with it. Considering the state of parties in England, it would indeed be a confession of impotence on the part of the Church, that for one of them she had no attitude but that of hostility; that she could only recognise as faithful adherents and children those who resisted all political change and dreaded any increase of popular power. Yet this is what they would have her do who are calling all Churchmen to throw themselves into the Conservative party, and twitting all who hesitate or decline with inconsistency."

Another manifesto, somewhat resembling the Oxford declaration, has been prepared and signed by a number of influential clergymen and laymen, including the Chancellor of the Exchequer. It consists of a brief address to the two Archbishops, to the following effect :—

"We, the undersigned clergymen and laymen of the several provinces of England and Ireland, hereby acknowledge with deep gratitude the Pastorals lately issued by your Graces to the two provinces of Canterbury and York. Our fervent prayer is that your Graces may be richly endowed with wisdom from on high, and may be enabled, with the other primates and bishops of the United Church of England and Ireland, to take effectual counsel for upholding, amid the peculiar dangers of the present times, the Divine authority of Holy Scripture and the integrity of the faith, so that the Gospel of our Lord and Saviour may be taught in all its purity among ourselves, and handed on, without diminution or addition, to our children's children."

Professor Jowett preached recently to a crowded audience in the parish church of Bishopsgate. The *Record* gives an outline of the sermon, which is sufficiently vague in its statements as to the person of our Lord, and concludes with this comment :—

"Among the striking features in this discourse was the attempt to present an ideal of Christ independently of the cardinal truth of his sacrificial atonement. The hearer might be charmed with the sentimentalism of the preacher and yet be led to adopt the words 'They have taken away my Lord and I know not where they have laid him.' The disparagement of the inspired 'records' will not escape notice. There was, moreover, a marked absence of recognition of any work of the Holy Spirit, and a studied aim to depreciate doctrinal statements and standards other than the words of Scripture."

The following letter in the *Guardian*, signed "An English Graduate" directs attention to the advantages of the Scottish, especially theological, education :—

"I can hardly believe that Bishop Baring is in earnest when he considers the Scottish clergy 'more inferior' (the grammar is his lordship's) to those of his own diocese in point of learning. Does he mean that in general intelligence the Scotch are inferior to the English? If so, he must know but little of the place Scotchmen occupy in every learned profession. Is his attack intended to bear upon the education which the Scottish Universities afford? Then I refer him to the *four* years' course at all of them, under the most eminent professors from Oxford, Cambridge, Edinburgh, and Glasgow, and to the results of Scottish teaching as shown in the honour lists at the English Universities. But perhaps he wishes the uninformed to believe that it is in theology that the Scottish candidates are likely to be 'more inferior' to those he accepts. He ought to know that in all the Universities of Scotland provision is made for logic and moral philosophy in the Arts course, and that, after four years' preparatory education, *four years more are spent solely in theological studies.* Compare this with the course even at Oxford and Cambridge, where 'divinity' is crammed into a few months. Compare it, too, with the surface work of St. Aidan's and St. Bee's, whence, with certain honourable exceptions, men are sent forth, converted in two years from greengrocers into clergymen, and so utterly illiterate that many of them cannot read a chapter without fearful provincialisms, or preach a sermon without numerous mistakes in grammar, logic, doctrine, and common sense. And yet it is on these 'illiterates' (?) that the Bishop of Durham must chiefly depend for recruiting the ranks of his clergy. So far from sneering at the Northern learning, he ought to be only too thankful, if he could get a regular supply of the well-qualified young men which the Scottish Universities could furnish, especially as there is confessedly such a want of candidates for holy orders in the Church of England. Might not some of the Bishop's objections to the Scotch as 'foreigners' apply with equal force to Irish and Welsh? What are his lordship's ideas of the Church Catholic?"

The Primitive Methodists and the Methodist New Connexion have been each holding their conferences. The statistics of the former body gave 148,690 members, 841 ministers, 13,176 local preachers, 2705 sabbath-schools, 308,399 sabbath-scholars, 38,404 sabbath-school teachers, 2745 chapels, and 3427 other places in which worship is regularly held.

We have not the statistics of the Methodist New Connexion. The following resolution was passed:—

"That while the conference has satisfaction in the fact that there is a small increase in the entire connexion, yet it deeply deplores that there is a decrease in many of our English circuits, and the conference cannot but regard such decrease as indicative of a low state of piety and zeal in many of our churches, and as, therefore, demanding searchings of heart and humiliation before God of both officers and members, which should express themselves in the closet, in social ordinances, and in the public sanctuary; and in order the more effectually to promote this object the conference recommends that the last Sabbath of July be set apart as a day of special religious service in connexion with all our societies, for the holding of public prayer-meetings and the delivery by our ministers of appropriate sermons and addresses."

The Evangelical Alliance celebrated the Calvin tercentenary, holding its annual *soirée* on the 27th of May. The evening was devoted to Calvin. The Rev. T. R. Birks, the Hon. and Rev. Baptist Noel, the Rev. William Arthur, who, notwithstanding the Arminian views favoured by Methodism had come to show his admiration of the man and agreement with the great body of truth which he taught, and the Rev. Dr. M'Crie, were the principal speakers on the occasion.

A bill is passing through Parliament, and likely soon to become law, by which the disability of clergymen ordained by the Scottish bishops to accept positions in England is removed.

The Bishop of Cape Town has deposed Dr. Colenso, no retractation within the given time having been made; but Dr. Colenso has, it is said, appealed to the Judicial Committee against the Cape Town judgment, on the matter of jurisdiction.

The Rev. Mr. Binney, the well-known Congregational preacher, has been laid aside for a time from public duties.

London, *June*, 1864.

## Scotland.

The interest of the General Assemblies in Edinburgh has long since passed away, but as I was scarcely able at all to refer to them last month, I must briefly return to them in this letter.

The General Assembly of the Established Church had before it two questions of general interest, the one affecting innovations in public worship, the other ministerial communion with other churches. The chief actor, as regards innovations, is Dr. Robert Lee, of the Greyfriars, Edinburgh. Besides the change of attitudes at worship, from sitting at singing, and standing at prayer, to standing at singing, and sitting or kneeling at prayer, which have been adopted by several other congregations, he introduced instrumental music, and a book of prayers from which prayers were publicly read, contrary to the Scotch practice of extempore prayer. In 1859 Dr. Lee had been enjoined by the General Assembly to discontinue the use of this book, but it seemed that he had not literally followed the injunction. A report was given in by a committee appointed to consider these innovations. It took a temperate view of the subject, considering that the attitudes of praise and prayer must be left to the good sense and good feeling of the congregation and of the office-bearers; reproved mildly the use of forms of prayer, but recommended to ministers the importance of engaging in prayer with due preparation, and urged the necessity of improving the psalmody. A resolution approving of the terms of the report was passed by a large majority, in opposition to one directly condemning Dr. Lee for disobedience to the instructions of the former General Assembly. The result is regarded as a triumph by the liberal party in the Church. "The Assembly has tacitly confessed," says the *Scotsman*, "that there is no law, and has explicitly refused to make a law, or to issue or even renew an injunction, prohibitive either of set, written prayers, or of instrumental music."

The other decision to which we have referred was also of much importance. By an Act passed in 1779, in the palmy days of old Scottish Moderatism, ministers of other churches were excluded from the Scottish pulpits. This Act was chiefly aimed against the introduction of such preachers as George Whitfield and Rowland Hill, who had been gladly welcomed by the Scottish Evangelical minority, and whose popularity and style of preaching were very offensive to their opponents. It was repealed when, under Dr. Chalmers' magic influence, the Evangelical party obtained the majority in the General Assembly, but again enacted, immediately after the Free Church section had quitted the Church in 1843. There has been considerable agitation against it by Dr. Norman Macleod and others; and its simple repeal was now moved and carried by a majority of five, in opposition to a motion for its partial repeal. The pulpits therefore of the Scottish Establishment are again open legally to the ministers of other Churches. The passing of this motion indicates great advance in the influence of the more liberal section of the Church.

It was reported that 91 new parishes had now been constituted through the Endowment scheme, which owed its origin to the late Dr. Robertson, who worked it with great energy. The sum raised for it in the year had been 38,000*l.*, and eight new parishes had been erected. The other reports showed a fair average progress.

The subject of chief interest in the General Assembly of the Free Church was the report of the Union Committee. Principal Candlish moved the adoption of the report, and the reappointment of the committee with its former instructions, and with much force advocated the cause of union. A motion was made, virtually putting an end to further progress in the meantime, and several speeches were delivered in opposition to at least any im-

mediate union, compromising, as the speakers considered, important questions of principle. This motion had, however, comparatively few supporters in the house, and was withdrawn; and Principal Candlish's motion, with some immaterial alterations, was passed. No barrier has, therefore, been put in the way of further progress, though it is felt that the final act is not quite so near as was for a time supposed.

An animated debate took place on the appointment to a theological professorship in Glasgow. The interest given to the appointment arose from the attempt of a party in the Church to prevent Dr. Islay Burns, who was generally acknowledged to have the best qualifications, from being elected on account of alleged latitudinarian views—these views consisting in the setting forth, in an Essay published some years ago, the lessons to be derived from other church systems—the Episcopal, Congregational, &c. The opposition had been led by Dr. Begg, of No-popery notoriety. It was felt by the friends of learning, that it was essential to the interests and credit of the Church to conquer this narrow opposition; and Dr. Burns was appointed by a considerable majority. The question involved did not touch upon doctrine. There is no difference in the Church as to the necessity of standing by the Westminster Standards.

The aggregate income was higher than in any previous year, except that of the Disruption, amounting to 343,134*l.* This was considered to be the more satisfactory, as little is now expended in building operations of any kind. The equal dividend, or sum appropriated to every minister, apart from any addition he may receive from the congregation, was 138*l.*

The two heroes of Strathbogie, Messrs. M'Gillvray and Moffat, made a very foolish appearance at the bar of the house, and were, amid general approval, severely censured by Principal Candlish, the Earl of Dalhousie, and other speakers, for their attempt to cast reflections upon the memory of the late excellent Duchess of Gordon.

The evening of the 27th of May was devoted by both Assemblies to the celebration of the Tercentenary of Calvin. In the Free Church Hall addresses were delivered by ministers of the United and Reformed Presbyterian Churches, as well as by Principal Fairbairn, Moderator of the General Assembly, and Principal Candlish. The addresses were generally of much value.

A Testimonial is getting up at present for Dr. Guthrie, and the committee is truly Catholic, composed of men of all parties—among them the Duke of Argyll, the Chancellor of the Exchequer, the Bishops of London and of St. David's, Dean Ramsay, Dr. Norman Macleod, the Rev. Dr. Cairns—as well as the most distinguished ministers and elders, among them the Earl of Dalhousie, of his own church. A sum will be raised, to be appropriated to the benefit of his family. No testimonial has borne so truly national a character, and, in this aspect at least, it cannot fail to be most gratifying to Dr. Guthrie.

Professor Ferrier, well known as one of the most original of Scottish thinkers, though not a disciple of the Scottish school of philosophy, died recently at St. Andrew's, at the age of 56.

Edinburgh has been much saddened by the rapid illness and death of one of her most distinguished Christians and philanthropists, Professor Miller,* who has been taken away at the age of 52. He was quite well and vigorous till within a few days of his death.

JUNE, 1864.

---

## Ireland.

IT is not often that a Roman Catholic paper wears mourning for a Protestant, but that phenomenon has been presented by the *Morning News*, in its Ultramontanism, for the death of William Smith O'Brien. The name has been almost forgotten, and is now revived as the reminiscence of an agitation that is more distant in the progress of events than in the progress of time. The papers also announce specific proposals for a monument to the great hero of that period. Ten thousand pounds, at least, is to be spent on the monument to O'Connell. Curious proof of the double feeling which enlivens Irishmen is found in the fearless and often wanton abuse levelled at the priesthood by the organs of repeal, and in the bankruptcy of the principal Roman Catholic newspapers in Ireland, the Irish Catholic Publishing Company being wound up. The plan of subsidising a Romish press breaks down. Dr. Gargan, a Maynooth Professor, has written a pamphlet combating some of Dr. Turr's conclusions in his "Life of St. Patrick." He writes temperately, and like a scholar. Of other literature, an "Illustrated Life of Christ" is noticeable from its being a Roman Catholic enterprise, and largely patronised. The strictness of holiday-keeping, which is advancing to the proportions of that of the Eastern Church, is breeding confusion between employers and their workmen; the latter insisting that they are to have the entire of each holiday, without labour, instead of merely so much of the day as enabled them to attend chapel.

The Ecclesiastical Commissioners report that they spent last year 50,415*l.*, of which 17,760*l.* was towards erecting fourteen new parish and district parochial churches. During the same time they were aided by private subscriptions to the amount of 12,516*l.* The aggregate gross revenue of the Church in Ireland is 586,428*l.*; the nett revenue 448,943*l.* Deducting the value of the bishoprics at 55,110*l.*, and certain poors' rates and other charges, there remains about 350,000*l.*, which gives an average to each living of 250*l.* per annum. A revised edition of Serjeant Shee's "Irish Church" has been published and answered by Archdeacon Stopford,

* A brief notice of Professor Miller will be found in the Section "In Memoriam."—ED.

who shows that the valuation of the Church income will in many cases be twenty or twenty-five per cent. below that stated by the former. Much talk and some anger has been roused by an order issued from the Archbishop of Dublin requiring candidates for confirmation to have confirmation caps; an English custom, which the previous Archbishop did not introduce, and which is regarded as one of a series of changes in the interest of the extreme High Church party. Archbishop Trench has also been preaching frequent sermons in Dublin, and is indefatigable in his work. His predecessor was in the habit of keeping common-place books in which he noted down his first thoughts as they came up, a practice that he used to press upon all students. These notes occupy several volumes, and have furnished much of the material used in his editions of Bacon and Paley; a further selection is now made and will be published by Miss Whately. An anecdotal biography of this illustrious man is also announced, but has no connection with the biography which his family have undertaken. It will necessarily be difficult to authenticate the stories, many of those attributed to Whately in his life being unknown to himself. Dr. Tresham Gregg, one of the Dublin clergy, has announced that he will read his new drama, *Queen Elizabeth*, in public on the 8th of July.

The first application for an increase of *Regium Donum* has been refused by the Government. It remains to be seen what will be the fate of the second.

Among the various efforts for the improvement of the country mention must be made of one by Mr. Whitworth, of Manchester, who left Drogheda as a child, and is now building in it a large cotton-mill, besides making his native town a present of waterworks and a town-hall. Whether he will be sustained in a district so Popish it would be rash to say, and much will depend on the experiment. Crime and intemperance have decreased over the country, although there is a remarkable increase of the latter in Dublin, where the convictions for drunkenness have risen from 8651 in 1861, to 13,227 last year, and what threatens to be 16,912 this. This arises from local causes, and defective local legislation. With the general decrease of crime there is also a general spread of Christian literature. The society for colportage which started some years since in the north, and now covers the island, sold last year 429,937 publications. for 2855*l.*, besides tracts that were distributed gratuitously. Wherever 30*l.* a-year is guaranteed an agent is supplied, and, in the majority of districts in the south and west, where books are scarcely accessible, the advantage of this arrangement is obvious. The society assumes at once a missionary character.

The annual examinations of the Schools for the Deaf and Dumb have been held at Dublin, under the presidency of the Archbishop, and at Belfast under that of Dr. Cooke, in the absence of the Earl of Roden. New buildings have been erected in the north, and 300*l.* above their cost subscribed, and there is now accommodation for 150 pupils, being accommodation for all the deaf and dumb children in Ulster for many years to come.

The Calvin Tercentenary has not been celebrated in Ireland, with the exception of Dublin, but collections in aid of the Hall at Geneva have been made by many of the Presbyterian congregations. The meeting in the metropolis was very crowded and impressive, and the admirable addresses delivered are advertised for publication.

Believers' meetings, as they are called, have been held at the Rotunda, for two days this month: and seem to become a half-yearly institution. The meetings are arranged by laymen, principally by the lay preachers that have been identified with the Revival in the south. They commence each day at 7 a.m., are resumed at 12, sometimes again at 3, and closed by an evening meeting. They are chiefly for prayer, and also for the exhortation of believers. The hall was crowded during the time, and many clergymen took part in the proceedings. This spirit of united prayer prevails at present. The anniversary of a church is kept in some places by prayer-meetings, in one instance lasting over a week.

DUBLIN, *June*, 1864.

---

## France.

THE great event of the month in Paris, has been the 300th anniversary of Calvin's death. Professor de Félice had been specially invited from Montauban, to make two orations, on Friday and Saturday, the 27th and 28th of May, in the Oratoire, before the *élite* of Paris. Much prayer had accompanied this decision, and a Union prayer-meeting held its first assembly, presided over by Dr. Grandpierre, in the Presbyterial Hall, the day before. Brethren of several denominations there praised and blessed God for the privilege of thus meeting, and a special blessing was asked for the important scenes of the following days, together with reviving grace for the Churches in France. This prayer-meeting continues to be held every Thursday, at 4 P.M., presided over by various pastors in succession.

It was an important occasion, and many a Christian's heart beat unusually while taking his seat an hour before the appointed time in the largest Protestant church of the capital, whose 1,500 seats could not contain by many hundreds the mass of eager listeners who crowded around its doors. Many a silent prayer went up that Divine wisdom might be vouchsafed to the speaker, and that a worthy confession of Christ might be made, and souls saved. All the fractions of the Protestant Church were represented there; the Evangelical Free Churches, to whose pastors the council had opened fraternally the consistorial seats; Rationalists of all shades; religious Catholics, who with M. de Sacy admire Calvin and yet hate him, ranking him with the men of '93; Ultramontanists, who treat his memory as the men of the time treated

his Master, as a "friend of publicans and sinners;" infidels, philosophers, materialists, men of this world. The task was arduous, but it was nobly undertaken and completed. The Lord helped His servant, he felt himself upborne by the prayers, and sympathy, and intensely intelligent interest of his vast auditory. His heart and his head were in perfect equipoise, and intellect and feeling were equally satisfied.

The subject of the first evening was "Calvin the Christian sitting at the feet of Jesus Christ," and that of the second, "Calvin the Reformer, placed at the head of the newly reformed Church." "May the recollections of the man," said he, "serve to glorify God, and may Christ triumph." The great question for Calvin, as for Luther, was the salvation of the soul, and the peculiarity of Calvin's genius was its unity in doctrine and in acts. He was the man of duty, because he was the man of faith; his self-sacrifice, his prodigious activity, his disinterestedness, simplicity, austerity, and *timid* courage, —the courage of the mother in defence of her child,—all came from the absolute sovereignty of the question of salvation. After tracing in a rapid but interesting manner the life of the Reformer, the professor made an admirable application of his subject to his hearers living in an enervating atmosphere, and divided between two religions, the one which places eternity first; and the other which places it last or nowhere.

The second evening was devoted to "Calvin the Reformer," and perhaps surpassed the first; the speaker seemed to have imbibed the very spirit of the man he was describing; his power and lucidity were marvellous, and his appeals to the conscience matchless. He showed Calvin to be the man of France and for France, in his firmness of doctrine and language, his clearness, his conviction of the all-importance of his work, his full purpose of mind to fulfil the will of God, his practical good sense, his organizing power.

He showed the main-spring of the Reformation to be none else than the question of salvation, pardon, grace, hope of heaven to be had from God; and the work, that of placing the individual in direct contact with God. No priests in that system. The Church in Calvin's eyes was the company of the faithful who agree together to follow the word of God; its gates are open to receive all who agree, and to allow a necessary exit to all who do not agree. Its organization, unique in its strength and its discipline, were passed in review; and next the intense impulse given by Calvin to learning.

The appeal at the close of this second oration was overpowering, and the burst of praise from the hearers in the hymn sung at the end glorious.

Other churches remembered Calvin and the Reformation, and deep impressions have been made.

The Conferences of Nismes took place on the 1st and 2nd of June. The Rationalists hoped to make good the language of one at the Conference of Paris: What is error in Paris is truth in Nismes! To obtain this, they infringed the regulations, by bringing before the first meeting the subject prepared for discussion on the second: 45 laymen and 61 pastors left the spot, and on the refusal on the morrow to allow them to vote on the subject that was to have been treated on that day, they withdrew, and constituted an Evangelical Conference for the south of France. The question discussed in the absence of the withdrawn majority was on "the means of restoring peace to the Church."

The Professorship at Montauban, left vacant by the lamented death of Pastor Jalaguier, remains to be filled; the candidate presented by the orthodox is Pastor John Monod, of Nismes.

A Sabbath-Observance Society has been formed in Paris among Protestants. This is a most encouraging step forward, and is immensely needed. Such a society has existed for several years past among the Roman Catholics.

The Universal Israelite Alliance held its annual assembly of members on May 31st, in Herz's concert room. It showed a remarkable increase of attendance and warmth of interest; a certain number of ladies were also present. The report showed how the 17 Israelites who met to form this alliance four years ago had now increased to 3000 members, all more or less actively employed in discovering and endeavouring to bind together the members of the Jewish brotherhood, for protection and progress, irrespective of politics, and without touching on the different nationalities of each. These members already form a network which reaches to all parts of the world, and through which the Central Paris Committee learns everything interesting to Israel, and is enabled to extend its protecting hand, and send the sound of its cheering voice, to many who need them. This year, while gladdened at its increase of members in places where it was already known, especially in Italy and Holland, it has constituted committees in Mussulman lands, and, in Central America, to the shores of the Pacific. It has appealed in several quarters, and obtained redress for grievances. In Switzerland commercial difficulties and oppression are being removed by clauses inserted by the French Government in the treaty, and hopes are entertained of the same being the case with Italy. In Bucharest, where Israel had no political rights, the Prince Couza, in response to the appeal of the Alliance, nominated an Israelite to the inspection of the finances, and his representative in Paris has been empowered to treat on these matters with the Alliance. In Greece, the Alliance has claimed the abolition of the oath incompatible with Jewish principles. In Servia, the Ottoman Government has listened to the voice of the Alliance. In Smyrna, where formerly the Jews would tremble at the time of the Passover, the Government protection shields them, and the Greek Patriarch has done his best to second it by an Œcumenical Letter. It has actively followed up the disgraceful case of false suspicion and execution of Jews in Morocco,

and sent a letter of thanks to Sir Moses Montefiore for his personal interference, which however was only partially successful. The united influence of France, England, and Spain, it is hoped, will prevent a return of such scenes. It is, however, right to add that the prejudice of the population is far from seconding the liberality of the Governments. Books and schools are looked upon by the Alliance as great means of raising the tone of Jewish populations, especially among those scattered in Africa, who are generally ignorant, miserable, and helpless. Tetuan, Tangiers, and Damascus have flourishing schools, and Bagdad is earnestly asking for one. In sum the Alliance is full of confidence in the future: when the Jews are thoroughly free, all will be free, and the emancipated West will pay its debt to the regenerated East. The receipts for the year have been 8462 francs, and the expenses 7662. The meeting was presided over by M. Crémieux, the Jewish barrister, member of the Provisional Government in 1848, and the promoter of the productive subscription among Israelites for the persecuted Christians of Syria in 1860. His age and indisposition did not prevent him, seated, and in a low clear voice, from charming and electrifying his audience. "The Israelite Alliance," he said, "is understood by every lofty soul in every country which hears of it. It has now gone round the world. But let us dwell a moment on the extraordinary race of which we are, not the fragments but the continuation,—a race from God. Look at our origin—slaves, boudmen, with neither strength nor energy; to so low a case had fallen the children of the venerated Jacob and the illustrious Joseph. Did you ever reflect on their position in the midst of a people celebrated for its gross idolatry? I speak not of sun, moon, and stars—man bows before what is above him—but the bull, but the vegetable! God takes up the imperceptible race from Egypt, teaches them the unity of the Godhead, in the midst of men who worship everything; he secludes them forty years in the wilderness, and forms them into a little nation, and that little nation will carry into every other nation the idea of God. During the last 1800 years of atrocious persecutions, they have kept firm hold of their one idea, the fact of the existence and unity of God. In 1830, Abbé Grégoire said to the speaker, 'My friend, are you aware that you were never more numerous than at present?—statistics show 6,000,000 of Jews in the world.' Israel has not been destroyed, because Israel has ever had one God and one standard, while other nations who had a god for every pleasure, a goddess for every lust, and a Moloch for every cruelty, have disappeared or been absorbed. When the little nation allowed itself to be drawn into neighbouring idolatries, it received an immediate chastisement; but on its calling upon the God of Abraham, Isaac, and Jacob, He restored his people from captivity. When I look at the Decalogue, I find in the first word three things, *Nationality*, *Freedom*, and the *Unity of God*, which in one day, glorious in my life, I had the happiness of consecrating by a decree [he was member of the Provisional Government in 1848] all religions termed *revealed*. Those of civilised lands have been offshoots from Israel's trunk. They have disowned it, even as a man may raise his hand against his mother; but what remorse follows! God said Israel's posterity should be universally spread abroad; we see the truth of it to-day, Israel is one family—an alliance is so natural; and as to the universal, I defy you to be Israelite without being universal! The seat of the Alliance is in Paris, and wherever the voice of Paris is heard, it is respounded to. We are advancing to a grand destiny for all men. If you see a grander law, give us a grander one than the Decalogue! It begins with the thought of God, and nothing but what is holy and grand can be brought into contact with that name. I pass over the laws forbidding murder, theft, &c., but look at the law against coveting: *there* is holiness; and look at the command to honour your father and mother: *there* are all social duties inculcated. Do you wonder when you hear people say, 'Oh those Jewish parents! how they love their children! Oh, those Jewish children, how they honour their parents!' Of course they do; God has told them to do it! As the Alliance extends, and nations know us better, they will come to us and say, 'Forgive, we have been enemies, let us now be brethren.' Let us then rest in the love of Him who created us, and shed abroad the love of our fellow-men by mutual protection, and so fulfil the end for which God created us." Enthusiastic and prolonged applause responded to this speech. A few words from the venerable Christian friend of Israel, Pastor Pétavel, of Neuchâtel (Switzerland), elicited also much applause. Other speeches, and a short discussion (in which the duties of the President are extended from one to three years by vote of the central committee, was advocated and voted), closed the meeting.

There was a Christian gentleman present taking an intense interest in the proceedings, whom God has raised up to do a great work of universal philanthropy. He was stopped in a tour in 1861 by the battle of Solferino; and the horrors of the field *after* the victory opened out to him a sphere of labour worthy of the efforts of a life. A book written purposely in such general terms that men of all classes and creeds should receive the idea without prejudice, drew sufficient attention to enable him to carry out his plan, viz., the universal neutralization of hospitals, medical staffs, and wounded men, obtained by a flag recognised by all nations; and the formation of societies of men and women in time of peace to be ready at the first signal to fly to the seat of war, to attend on the wounded whether friends or foes, and to secure the due reception of the relief of all kinds prepared and stored beforehand for the time of need. All the continental governments, from the Emperor of Russia to the Queen of Spain, and especially that

of France, have agreed to the plan. The colours adopted as neutral are white with a red cross; and bands of crusaders of peace and goodwill are being formed in Paris, as in other parts, under the high auspices of the most noted men of all shades of opinion. The aid of the most humble is sought for, and the servants of the Lord among them seek His blessing in earnest prayer, upon this attempt to mitigate the horrors of the inevitable European collision probably at hand, and which is expected by the most sagacious among politicians to exceed any wars yet on record. It is interesting also to know that the representatives of Eastern nations, Japan and Persian ambassadors, have adhered.

PARIS, *June 16th*, 1864.

---

## Belgium.

SINCE my last letter, a step has been made toward the settlement of our politico-religious differences. The clerical party have had an opportunity of coming into power, of which they have been unable to avail themselves. And they, therefore, recommended the formation of a moderate ministry, who should conduct the affairs of the country, leaving in abeyance all irritating questions—that is, such as affect the interests of the Church—and giving them time to organise their plans before the next general election; but the moderate liberals declined to lend their aid to the scheme; and the moderate clericals, who had, on a former occasion, formed part of a coalition ministry, no longer enjoy the confidence of the priest party.

M. Dechamps, the expectant prime minister, presented to the King a list of his proposed clerical cabinet, which was accepted at once; and, at the same time, a programme of his policy, which was found to be so much at variance with that hitherto followed by his party, that the King refused his assent to it. It was indeed rather surprising that protectionists should propose further reductions in the customs duties, and conservatives advocate a lowering of the franchise, which, by placing the elections in the hands of the uneducated classes, would be a step towards universal suffrage. The result of negotiations which lasted five months is, that the liberal ministry have consented to remain in power, reserving only the right of dissolving the Chambers should a factious opposition render it imperative.

The Chambers have been for the last fortnight engaged in hearing and discussing the explanations of ministers and opposition; and, as might be expected, considerable rancour has been displayed in the accusations and recriminations in which each party has indulged. But Belgium has been spared the infliction of a clerical ministry, which would undoubtedly be a danger for the liberal institutions of the country, and the religious liberty which has so justly been its boast.

The clerical party had certainly engaged to lay aside all those irritating questions which their advent to power seemed to oblige them to make prominent. But what would then become of the pledges given and the promises made at the famous Catholic Congress of Mechlin, if they confined their attention to economical and financial questions? "You have put on a false nose," said Mr. Hymans, "in order to obtain possession of power."

In the course of these debates, which have resulted in a vote of want of confidence being thrown out by a majority of one, the clericals endeavoured to represent themselves as persecuted for religion's sake, and as the real defenders of liberty. "Of what liberty, they were asked—of scientific liberty? What would Galileo say, or, without going back so far, Professor Laurent of Ghent, of political liberty? Tell that to the Romans now bowed under the pontifical yoke. The clerical programme is a homage paid to liberalism by an expiring theocracy."

"When we speak of convents," said M. Bara, "you answer by talking of education. I say nothing of your girls' schools, which are detestable; but, with your 1200 convents, you have only fifty educational establishments. And are these schools to be found in the poorer communes? By no means. All your convents are founded in the towns, where the soil is fruitful, where money is abundant. We allow convents to be established, but we contest their usefulness. 'Let us multiply our works,' said a member of the Congress of Mechlin. But your ideal was realised in the middle ages, when the people were left in ignorance and misery. M. Dechamps, with singular contempt for history, has presented us with an apology of the order of Loyola; but that was not enough: another member informs us that the Jesuits rise at five and go to bed at eleven; but do not the people and the bourgeoise also work? The Jesuits belong to the privileged classes. Father De Buck admits that one congregation alone receives 100,000 confessions a year; such is the work of the Jesuits. A recent trial has shown us the source of their scandalous wealth. You ought to join us in endeavouring to prevent the return of a system which ought not to be, which cannot be, revived. If you are sincere, promise that we shall not again be accused of attacking religion, of being atheists and infidels, and I can vouch for it, that you will never again be returned to this Chamber as a party."

The bishops and the Jesuits were more than once named as the real leaders of the clerical party. "You profess to repudiate the doctrines of the Jesuits," said M. Frère, the Minister of Finance; "but it is not a matter of indifference to demonstrate the existence of an all-powerful corporation, and to show that nearly the whole Catholic press obeys its influence. I say that, in the circumstances in which we are placed, the advent to power of a Catholic ministry would be a danger for the country"—(prolonged cheers).

BRUSSELS, 18*th June*, 1864.

## Holland.

The days we live in, however dangerous to the faith of many, do not seem to be detrimental to the Christian life of others. On the contrary, the increasing defection of some produces a salutary reaction in others. Not only in the scientific region the assailants of the Gospel are always encountered by well-armed champions, uniting often in an intelligent and active defence of Christian truth, but also Christian philanthropy may be said to be more active than ever to counterbalance the disastrous influence of growing infidelity. In the first place, I am happy to mention the efforts made in behalf of a more evangelical instruction by the Society for Promoting National Christian Education. Your readers may perhaps know that the system universally followed here in all State or public schools, is that which is called the mixed-school system, where children of all religious confessions, Protestants, Catholics, and even Jews, are to receive instruction which is not allowed to give the slightest offence to any religious conviction. Of course, all Christian direction is strictly forbidden, and even the reading of the Bible disallowed. Now, indeed, there is full liberty of organising private schools where a religious spirit prevails; but as the Government is obliged to sustain everywhere public schools in sufficient number, as these are largely endowed by the treasury, and the instruction is often quite gratuitous, this state of things is not only very hard to those who are heavily taxed to maintain schools which they think insufficient for the true wants of education, but, as it will easily be conceived, it is a difficult task and a heavy burden to erect other religious schools supported only by voluntary contributions, and able, under these disadvantageous conditions, to sustain the competition with the privileged State schools. Nevertheless, private energy has not yielded before these difficulties. The Society for National Christian Education was formed four years ago, and is gaining gradually more power and influence. Its president is the noble statesman, Mr. Groen van Prinsterer, who, with an unrelaxing zeal, has for a long course of years, defended in the House of Commons the holy rights of the conscience, and the necessity of religious instruction. He now endeavours to gain in the way of free and liberal co-operation what he could not conquer by the law, and finds himself seconded by many. The Society has its direction in the Hague, but it has committees and agents throughout the whole country, and the number of these is fast increasing. In every town or village where some of the inhabitants give evident proofs of desiring a private school, the Society is ready to lend its assistance and advice. In four normal schools, or educational institutions for future teachers, in Rotterdam, Utrecht, Groningen, and Nymegen, young pupils are trained for the wants of these Christian schools, which are attended by thousands of children who else would be wholly deprived of such religious instruction. In the second place, I wish to draw the attention of your readers to another evangelical institution for home mission,—the Society for the Propagation of Christian Truth in Amsterdam, having its branches in many places, all working in the same manner as the Society in the capital. A summary of the different works with which it is occupied, according to the report which was read in the last annual assembly in the presence of the first magistrate of the city, will give at least an idea of the vast field in which it exerts its influence, and the various ways by which it endeavours to attain the great aim of bringing the Gospel nearer to the masses of the people. The Society has founded in Amsterdam: 1st. Sixteen Sunday-schools, attended by 2000 children; 2nd. A Christian lodging or boarding house at the cheapest rate for female servants out of service, and other houseless creatures, to retain or rescue them from the path of sin; 3rd. A room where the members of the Society can regularly meet to attend Bible lectures, or hear reports about the work of home and foreign missions; 4th. An infant school for little children; 5th. A drawing-school for boys, knitting and sewing-schools for young girls, all of them under Christian direction; 6th. A large popular library. When you consider that, besides all this, the Society has organised home-visiting of the poor on a large scale, that it is busy in bringing the Gospel to seamen and strangers, that it is spreading Bibles and tracts in a great quantity, and supporting by its contributions evangelical missions among the heathen, and moreover publishing a Christian periodical for the people, you will have an idea of its valuable and salutary efforts. Lastly, to add to these examples of well-organised co-operation, another of an individual labouring on this field of Christian philanthropy, I cannot omit to mention what is done by Mr. Adama van Scheltema, pastor in Amsterdam, one of our most fervent apostles of abstinence. On a visit to England and Scotland, undertaken in the interest of teetotalism, he made the acquaintance of the venerable Mrs. Wightman in London, and came back full of zeal, not only to the principle of temperance, but to the great work of evangelising the many baptised heathens in our great cities. With the assistance of voluntary contributions, he erected a great building adapted to Bible-lectures and other religious meetings (the different rooms being occupied nearly every evening by various societies), and at other times used as a kind of "workman's hall," not unlike that in Shrewsbury. The building was opened last April in the presence of the King, who happened just then to be in Amsterdam, and received the name of King William's House. I am happy to say such examples as these are by no means exceptions, being surely proofs of a universally awakening spirit of Christian interest in the religious wants and spiritual needs of so many thousands as live, especially in our great cities, not quite without the Church (there is scarcely any portion of the population which does not belong, at least by outward connec-

tion, to some of the Churches), but still beyond the actual and vivifying influence of evangelical life and Christian communion.

HOLLAND, *June*, 1864.

---

## Switzerland.

### THE CALVIN TERCENTENARY AT GENEVA.

ABOUT what could I talk to you to-day if not about the great centenary which we have lately celebrated? Proud and gratifying were the emotions of those who felt themselves in the centre of this great movement of the Evangelical world in commemoration of one of the greatest servants whom God has had in that world. The city of Calvin did her best to appear worthy of the man whose name, during the last three centuries, has been inseparably connected with her own.

But while the memory of the Reformer was nowhere on this solemn occasion more vividly present than amongst us, so neither was it anywhere made the object of fiercer attacks. The Catholics renewed all their ancient calumnies; and with them our radicals sided, as they have done on all occasions, indulging themselves in furious tirades against Calvin, and against all who were preparing to celebrate the anniversary of his death. Be not surprised at this! Our radicals are no other than the old *libertines* of 1555, who were conquered by Calvin, and who have preserved, across the lapse of centuries, the hatred which they vowed to bear him. The more they are studied, the more striking this resemblance becomes; but, however bad the men of 1555 were, they had, nevertheless, some honourable sentiments, which are hardly to be found among their successors at the present day. They loved Geneva, and throughout the years in which their leaders managed the affairs of the republic, they proved themselves to be far more serious and conscientious statesmen than are those who are now set over us by an immoral coalition of radicalism and catholicism.

The government, nevertheless, did not venture to offer any opposition to the prepared manifestations; it was contented with the publication of a few violent articles in the *Nation Suisse*, edited by M. Fazy, being the journal which it employs as its organ. Meantime, the Protestant and national party were unanimously active, or nearly so, in preparing for the festival, and afterwards in celebrating it. But it was not the day alone (the 27th of May), it was the entire week that was made a festival, and it received the name of Calvin's Week. It is then the history of this week that I must briefly relate to you.

On Sunday, the 22nd of May, an order from the Consistory was read in all the town and country churches, announcing the festival, and instructing believers in what spirit it was to be celebrated, so as to glorify—not Calvin, who was sinful and fallible, like all other men—but Him who raised up Calvin, and who in him afforded us a precious example of faith, courage, and devotion. On the same day, the company of pastors distributed to the children of all the Sunday schools, both in the town and in the country, copies of a little volume which they had caused to be written by M. Bungener, the author of "Calvin, His Life, Labours, and Writings." In this little volume, being an epitome of his larger work, the author rapidly sketches the life of the Reformer, and as rapidly illustrates it with all such observations as can contribute to make it interesting and useful to children. The other work was circulated among the monitors, and the small "Life of Calvin," by M. Puaux, among the catechumens, *i. e.*, the young people who are receiving the religious instructions which precede among us the first communion. The whole has been an excellent preparation for our people.

It had been decided that the first days of the week were to be devoted to the general meetings of the principal religious societies. On Monday, accordingly, we had that of the Bible Society, which, by a fortunate coincidence, was at the same time celebrating the fiftieth anniversary of its own foundation. The speakers on this occasion were enabled, in connection with Calvin's death, to commemorate that of the men who established the Bible Society in 1814 (the first I think that has existed on the Continent), with the object of thanking God for the deliverance and resurrection of their country. Another recent death, namely, that of Dr. Malan, was likewise much referred to.

On Tuesday the Society of Missions came into the field. The President made mention of the two Genevan ministers, disciples of Calvin, who, in September, 1556, associated themselves with some French Protestants to found in Brazil, in the Isle of Coligny, a Protestant colony, designed to serve as a refuge for the victims of persecution. A letter which Calvin received from them relates what they had to endure, and how persecution succeeded in tracing them to Brazil, and in annihilating their work there.

I will not now speak of the reports which were presented at these two meetings, which would have no particular interest for your readers, accustomed as they are to the reports of the powerful societies of England. Our humble budgets would perhaps make you smile; but do not forget that we are a very small people, at most equal to one of the larger parishes in London; and that our liberality has to be distributed amidst as many societies and enterprises as yours has.

On Wednesday morning took place the first meeting of a society which was founded last year, *viz.*, the Society for the Sanctification of the Lord's Day. I will at some future time give you a special account of its labours, which have been remarkably energetic and efficacious.

On the same day, in the afternoon, met the Religious Aid Society for Dispersed Protestants, which is the most popular of all those amongst

us. Our dispersed brethren in Catholic countries long had their eyes directed to Geneva, and Geneva was a long time occupied with them before the foundation of this special society became possible. But it has rendered, and continues to render, great services, and its sphere of action is a most extensive one.

On the same day, besides, the Evangelical Society opened its annual meeting with an address from M. Merle d'Aubigné. This paper will be published, as will also the numerous memoirs which were read on the following day in the second session. You are aware that the Evangelical Society, although directed by the principal members of the Free Church, is not to be confounded with this Church, and is pursuing, particularly in France, many operations which have not a separatist character.

On the Friday morning took place the consecration of the site on which the Great Hall of the Reformation is to be erected. For this purpose a considerable sum, *viz.*, about 250,000 francs, has already been collected: half in Geneva, and half in your country. But I regret to add that the process has not been conducted in conformity with any large views, such as were those of the Evangelical Alliance, when it expressed a desire to have a monument at Geneva commemorating the date of Calvin's death. I will not censure the intentions of the committee which was charged with the realisation of this wish, but one thing unfortunately ascertained is, that the National Church will be virtually excluded from the work. No one of our pastors now in office, even the most thoroughly evangelical, was able, in the present state of things, to consent to become a member of the committee. The whole will be, in point of fact, a work of the Free Church; and it is much to be feared that, instead of being a movement of concord, the Hall of the Reformation may hereafter be a subject of the most painful controversies. Two services were performed that same day in the Free Church, one for children, and one for people generally. The sermon at the latter was delivered by M. Merle d'Aubigné. In the evening, to conclude, there was a meeting of the Evangelical Alliance. This was at the very hour when, as Theodore de Beza writes, "the sun set; and the greatest luminary which ever appeared in this world to enlighten the Church of God was withdrawn from heaven." It was, in fact, at about eight o'clock that Calvin died. Deep were therefore the emotions that we felt in contemplating from this hall, in which we were met together, those last rays of the sun which had, three hundred years ago, passed over our town and gone on to gild those same Alpine summits, the immovable witnesses of the agitations of human life. M. Vignet, pastor of the National Church, had been enjoined to speak, and availed himself very felicitously of all that the present moment offered, in addition to the recollections of the past. He gave us, not a life of Calvin, but a study on Calvin, in which all the prominent features of his life were connected with the idea that had had entire domination over it, that, namely, of the sovereignty of God. From this idea flowed, in point of fact, his devotion, his courage, his indefatigable perseverance, and, at the same time, the exaggeration which, on certain points, he added to Christian doctrines. The work of M. Vignet is one of the most remarkable which this celebration has produced.

On the same day took place, though not publicly, a fact which I must not pass by unnoticed. The University of Berne had charged one of its members, M. Immer, professor of theology, to present its fraternal salutations to the Company of Pastors. The Company, therefore, gave an audience to Mr. Immer, who acquitted himself of the duty which devolved upon him in a discourse in which he discovered much emotion. He expatiated on the ancient friendship of the two Churches; and, in concluding, announced that the University of Berne, in order to offer our Church a yet more sensible proof of esteem and good will, had just conferred on M. Bungener, the historian of Calvin, the title of doctor in theology.

To all these official meetings were added, evening by evening, more domestic meetings, which mostly took place within some of the beautiful villas that surround our city, and were favoured by beautiful weather. We were glad to see our country displaying before the eyes of so many brethren from foreign parts the beauties with which God has so richly supplied it; and we had here an additional motive for lifting up our hearts in love and gratitude towards the God of Nature and the God of Grace.

The National Church had transferred the festival to Sunday, the 29th. It was desired that all might be able to take part in it; and on a Friday, in such a busy town as ours, many would have been unable to quit their employments. But the festival had not the less been everyhere a subject of conversation through the whole week.

It was another very solemn moment when, on the Sunday morning, we heard our ancient Clementia, the bell which announces our great religious and national solemnities. We said to one another, Calvin has heard it, this magnificent voice. He heard it a joyous voice, when it saluted the Easter-sun; he heard it gloomy and menacing, when it convoked that stormy Council-General in which his banishment was about to be pronounced. He heard it on the day of his last communion, when he had himself taken to the church to receive once more the sacred symbols. And how many generations have heard it since him! How many joys and sorrows it has announced to our people! Is it not for Geneva something like the voice of eternity?

It rang the first time in the morning, at eight o'clock, to gather the children to the cathedral. Of these there was an immense number. The

service devolved on M. Gaberel, author of the "History of the Church of Geneva." The four preachers named by the Company of Pastors were MM. Oltramare, Conlin, Bungener, and Tournier. Their addresses, collected in one volume, will be very shortly published: there is an unanimous desire to preserve this memorial of the fête.

We are moreover, as nobody has been able to hear more than one of them, curious to compare them, and to see how men of various capacities will have appreciated the same features in the commanding form of Calvin. But all have been faithful to the principle laid down in the order of the Consistory: all have remembered that, according to the words of Jesus Christ, "there is none good but God." If the Church of Geneva is now accused of having deified Calvin, this will only be one more calumny added to a great number.

And now, all is over. When this centenary next returns, those who have now celebrated it will have all been long in their graves. May, at least, the event be found to have left some salutary impressions; may the Evangelical world have invoked, not in vain, the remembrance of the Reformer! May the name of Calvin, in the midst of the commotions and agitations of our age, be a standard which may remind all men of the obligation of being constant, as he was, in their devotion.

GENEVA, *June* 14, 1864.

## Italy.

GENOA.—The following is translated from the correspondence of the *Neue Evangelisch Kirchezeitung*:—

It may interest your readers to have further particulars of the course of the controversy which has broken out in the midst of the Free Church in Italy on the question of Plymouthism or non-Plymouthism.

The manifesto of De Sanctis to the Free Church of Italy has not had the anticipated effect. Instead of its having induced each congregation to declare whether or no they adhered to the Plymouth principles, as these had, in anonymous writings, been maintained and preached in the name of the entire Free Church, the majority of the Evangelists of the Free Church found it advisable not to make their congregations in any way acquainted with these principles. These were partly the same men that had circulated the Plymouth book upon the "Principles," &c., in the congregations, and had even commented upon it in the assemblies. Others pledged in private letters that they were not Plymouth Brethren, but without venturing openly and in the name of their congregations to take part against the book.

Meantime, the schism gained ground in the congregation of this place as in those of others. It went so far that on Sunday, when the sacrament is regularly administered, several members withdrew when De Sanctis took part in the celebration. Even Mazarella stood upon the side of his opponents, not so much, it may be presumed, because he favoured the book, as because he held it unadvisable, at the present moment, to kindle in these infant congregations a contest which might come to have disastrous consequences. There were many persons who censured De Sanctis in relation to this latter point. But in this they showed themselves to have forgotten, first, that it was the Plymouth emissaries who had introduced the question into these infant congregations; and, further, that if these congregations had had such nourishment offered them as this scurrilous work, and the nine tracts appended to it, which contained the purest Plymouth principles, it was then a sacred duty to issue warnings against, and to oppose the introduction of, such aliment.

One alone of the Milanese free congregations—and, if I am not mistaken, that which is supported by the Wesleyans—announced its adhesion to the protest of the Florentine congregations against the Principii, &c., by an open declaration in favour of De Sanctis. This has been seconded by a declaration to the same effect which has come out from the congregation in Casale. However, the influence of the everywhere active Plymouth sympathisers prevailed in all other places; and it was, of course, in their interest that the congregations should make no declarations. But De Sanctis did not allow himself to be silenced. He defended himself by a new tract against the charges which had been made against him, and called upon the Churches for a new and final decision. Here he brilliantly exposed, with the weapons of theological erudition, the errors and weak points of his anonymous opponents, so that the feeblest eye could discern them; he defended the Waldenses, and the Churches founded under the Reformation, against the reproaches which had been heaped upon them, and clearly demonstrated that the book in question, which claims to be an exposition of the doctrine of the Free Italian Church, is nothing but an epitome of the sectarian doctrine of the Plymouth Brethren.

After this, it was of course enacted, first of all, that the congregation of this place, whose representative he has hitherto been, should declare themselves for or against him. They declared against him; and De Sanctis consequently withdrew from the Free Church of this place without any effort being made to detain him. I fear that by these proceedings the free congregation here has inflicted a severe wound, not only on itself, but on the entire Free Church. For the schism therein is now completed; and the publications which have hitherto been issued from amidst its adversaries against the Evangelical Alliance, &c., would not lead to any favourable conclusions as to the wisdom, the caution, the theological culture, or even the common Christian knowledge of the present leaders and scriptural interpreters of the Free Church. They scoff at the theological culture of the Waldenses, and oppose it by an appeal to 1 Cor. i. 19; but display

in these very particulars a deplorable want of thorough and connected scriptural knowledge. Assuredly if it is allowable to apply 1 Cor. i. 20 to the theological school in Florence, there is a still more obvious propriety in recommending 1 Cor. i. 10 to the attention of their adversaries, and in reminding them of the people in Corinth who affirmed, "I am of Christ."

The new English church in course of erection in Naples is approaching completion. The foundation-stone was laid on the 15th December, 1862, on a site granted by Garibaldi* on his entrance into Naples in 1860, and since confirmed to the possession of the British residents by the Italian Government. It is confidently expected that the building will be ready for consecration next winter. It will contain 600 sittings, of which 100 will be free, for the use of British sailors visiting the port.

## Germany.

PRUSSIA.—Among the events of the last few weeks in the ecclesiastical department, I must mention foremost the Church meetings that were held here between the 23rd and the 27th of May. They were not anything like the London May meetings in their magnitude; and for the most part, moreover, they produced less elevating impressions than the April meetings in Paris did. The chief cause of this is, that it is not the religious societies of all Germany that meet here in Berlin, but only those of Berlin itself. For instance, the Basle Mission has its separate commemoration here every year, as has also the Rhine Mission. Nevertheless the Berlin festival has this advantage over the other religious meetings of Germany, that Berlin is a rendezvous of eminent preachers and of men otherwise distinguished in the Church, of whom it is not a small number that take a part in these proceedings.

While I pass over the commemoration of the Berlin Society for the Mission among the Heathen, as also for the Jewish Mission, which took place on the 24th and 25th of May respectively, I would willingly claim a moment the attention of your readers for the Pastoral Conference, of which the meetings were held on the 25th and 26th of May, in the Hall of the Evangelical Union. In former years this conference was almost exclusively controlled by those men who stand at the head of the High Church party amongst us: and many people must still remember the brilliant discourses with which the leader of this party, the late Professor Dr. Stahl, used every year to open these meetings.

* Garibaldi's decree (translation).—Grateful for the powerful and generous sympathy of the English, the Dictator considers it but a slight return for so many benefits received from them in favour of the noble cause of Italy, to decree: Not only his permission granted to build a church on the territory of this capital to men who worship the same God as the Italians, but they are requested to accept, as a national gift, the small space required for the pious object to which they intend to dedicate it.

By one of these speeches, a leading member of the opposite party, Dr. Hoffman, was a few years ago induced to announce his retirement from the Conference. At present these conferences are no longer altogether under the domination of this exclusive Lutheran party. Hence even Dr. Krummacher has this year delivered an address to the conference, which was then presided over by Dr. Arndt, one of the most distinguished preachers in Berlin, and at the same time a warm friend of the Evangelical Alliance. Among the addresses which were then delivered I will distingnish that on Sunday-schools, by one of the most zealous preachers in Berlin, Pastor Viedeleantt. This speech gave rise to a very animated and interesting debate between the friends and the opponents of the American and English Sunday-school establishments. The former party obtained a decided victory over the latter. As a blessed result of this debate, I hope that Berlin will soon be overspread with a network of Christian Sunday-schools. At present there are about ten such established, which are attended by several hundreds of zealous male and female teachers.

I have next to mention that the Berlin committee of the Evangelical Alliance sent as their representative to the Calvin celebration that took place at Geneva, on the 27th of May, Count Andreas von Bernstorff, the son of the Prussian ambassador in London. He there delivered an address, which, as we hear, was received in a most friendly manner by the Geneva brethren.

In the Evangelical National Church of Prussia the praises of Calvin were recited on Sunday, the 29th of May, in all the pulpits, all the ministers having received injunctions to this effect from their superiors. They were all directed to commemorate this day in their sermons the blessings which the whole Evangelical Church owed to the great reformer, John Calvin, and to impress anew upon the hearts of their hearers the great principles of the Reformation.

I cannot close my present report without adding a short notice of an important conference which took place in Berlin, on the 8th and 9th of June. On these two days the leading men of the Prussian National Church, from all the provinces, and the presidents of the consistories, all met together, to consult how the presbyteral and synodal system could be further developed within the Evangelical National Church of Prussia. The next question will be that of the introduction of synods into the five eastern provinces of the Prussian dominions (Brandenburg, Saxony, Posen, Pomerania, and Prussia), inasmuch as provincial and Kreis territorial synods are already established in the two western provinces, the Rhine and Westphalia. There was a brilliant assembly of the most eminent ecclesiastics in the country, at which even the Upper Presidents of the Provinces partly attended. The meeting decided that the presbyteral and synodal constitution was to be further introduced and without delay.

On Wednesday, the 8th of June, a grand *soirée* was given for the members of the conference by the Minister of Public Worship, Dr. Von Mühler. His Majesty the King was present, and openly avowed himself a great friend of the presbyteral and synodal constitution of the Church; he expressed himself very warmly on the lively interest which he took in the proceedings of the conference.

BERLIN, *June* 14, 1864.

## Turkey.

CONSTANTINOPLE BIBLE SOCIETY.—The eleventh annual meeting of the Pera Auxiliary Bible Society was held on Tuesday, the 31st of May, in the chapel of the Dutch Legation. In the absence of Sir H. L. Bulwer, the chair was taken by the Rev. Dr. Goodall, of the American Mission. The sales of the Sacred Scriptures in the languages used by the Armenian nation exhibit a very considerable advance on those of the previous year, the numbers being respectively, for 1862, 1892 copies, and for 1863, 5963 copies. A large proportion of these were purchased by an Armenian merchant of Tiflis for his countrymen living in that region, among whom there is a considerable awakening, which has been going on in spite of the opposition of the ecclesiastics for some time past. It is worthy of remark, also, that the number of Turkish Scriptures sold is double that of the former year; in 1862, 578, in 1863, 1159 copies were sold. Bible work in Wallachia goes on steadily; the number of sales, though somewhat fewer than formerly, is still large; 3204 copies have been sold during the year, compared with 4020 in 1862. The political changes which have taken place, and the general excitement among the people which has prevailed in Athens during the past year, do not seem to have diminished the interest in higher things which has been growing of late in many minds. The sale of Greek Scriptures in the capital of the kingdom has been most satisfactory, and discussion is rife; sales in the depôt at Athens, 1265 copies. In March last the Rev. Dr. Thompson had the honour of presenting to his Majesty King George, on behalf of the parent society, a richly-bound copy of the Holy Scriptures in modern Greek, together with an address explaining the nature and object of the society, and what had been done by its agency in Greece.

It may not be uninteresting to notice that, while so many copies of the French "Life of Jesus" have been put in circulation during the past year, the sales of French Scriptures have been nearly doubled. The total number of copies issued from the depôt in Stamboul during the year 1863 is 17,867, being an increase of 1853 on the year before.

## India.

THE report of the American Marathi Mission recently published, notices the continued financial prosperity of the American Board for Foreign Missions, the receipts of which for the last year were in advance of those of any previous year. Considerable assistance to the cause has also been given in this country; one gentleman contributed 5000 rupees, another upwards of 2000 rupees. To the 20 churches of the Ahmednuggur branch of the mission, 37 members were added during the year; and the number of communicants on the 31st of December, 1863, was 592.

There have been several baptisms of natives in Bombay lately. In one case, a Paradeshi, lately connected with the native army, was baptised by the Rev. Dr. Wilson, and received into the Free Native Church of Scotland. On the same day, a young man of the Lingaet Wani caste, was baptised by the Rev. Ramkr. V. Moduk, in the American Mission Chapel. A Mussulman of Aurungabad, also, was baptised by the Rev. Mr. Schwartz, of the Church Missionary Society, in the Money Institution. We hear also that eleven adults were baptised lately by the Rev. Narayar Sheshadri, at Jaulna. We hope to be favoured with more specific notices of these cases.

The American Methodist Episcopal Church Mission in India have recently published the statistics of the Mission for the year ending December, 1863. Stations exist at Bareilly and Pilibheet, Budaon, Moradabad, Almorah, Bijnour and Nugeenah, Nynee Tal, Shahjehanpore, Seetapore and Lukheempore, Gondah, Roy Bareilly and Lucknow. There were 17 missionaries and 9 native preachers employed in the work; the total number of agents was 85. The communicants numbered 135, the average congregations 511, and the number of scholars in 28 schools was 1119, of whom 86 were girls. There were 108 baptisms during the year.

The *Times of India* contains an exceedingly interesting account of an entertainment given by the Maharajah Dhuleep Singh, to the native converts of the Protestant Missions in Bombay. About 450 were present, including the missionaries, and their families, of the Church Missionary Society, the American Mission, and the Established and Free Churches of Scotland. The Maharajah himself was also present, and in reply to the thanks of the meeting offered to him, assured the assembly through Dr. Wilson, that that was "one of the happiest days of his life." Several hymns were sung in Hindi, Marathi, and English, and the national anthem was not forgotten. Dhuleep Singh left Bombay for Suez on the 14th instant. What will be thought now of the alarm into which the *Daily Telegraph* was thrown at the thought of his visit to India?

## United States.

THE usual anniversaries have been held in the month of May. It is gratifying to report that, in the midst of war, almost all the societies show an increasing prosperity. The Bible Society had to report an increase of 112,000*l.*, and the American Tract Society had an increase of about 20,000*l.* The

depreciation of the currency must, however, be kept in view in considering these figures, but such increase has at least prevented the necessity to curtail the field of operations.

The "Christian Commission" has published its second annual report, containing an account of the work among the soldiers and sailors. The report contains 284 pages, which indicates the extent of the operations. The general abstract of the account shows the varied resources and methods of operation of the committee:—

"Cash received at the central office and branch offices during the year, 358,239.29 dollars; value of stores donated, 385,829.07 dollars; value of Scriptures contributed by the American Bible Society, 45,071.50 dollars; value of Scriptures contributed by the British and Foreign Bible Society, 1,677.79 dollars; value of railroad facilities contributed, 44,210 dollars; value of telegraph facilities contributed, 9,390 dollars; value of delegates' services, 72,420 dollars. Total, 916,837.65 dollars.

"Cash expended in purchase of stores, publications, expenses of delegates, &c., 265,211.28 dollars; balance on hand at central office, 1st January, 1864, 43,547.41 dollars; balance on hand at branch offices, 1st January, 1864, 49,480.60 dollars. Total, 358,239.29 dollars.

"Christian ministers and laymen commissioned to minister to men on battle-fields and in camps, hospitals and ships, during the year, 1207; copies of Scriptures distributed, 465,715; hymn and psalm books distributed, 371,859; knapsack-books distributed, 1,254,591; library books distributed, 39,713; magazines and pamphlets distributed, 120,492; religious newspapers distributed, 2,931,469; pages of tracts distributed, 11,976,722; silent comforters, &c., distributed, 3285; boxes shipped to the field or shipped at home, 12,648."

It is stated that, on the field of Gettysburg alone, the Commission expended 80,000 dollars; and that the surgeons considered that they had saved at least 1000 lives, while many were also brought under serious impressions through the labours of the agents.

The Commission has branches in all parts of the country, and receives donations of all kinds—clothes, food, and whatever can be of use to the army. It combines attention to the comforts of the men, with the care of their spiritual interests, and thus has been the means of much benefit to many.

A great meeting has been held in Philadelphia to inaugurate a subscription of half a million of dollars, to replenish the exhausted treasury of the Commission. The speakers were Bishop M'Ilvain, Dr. Kirk of Boston, G. H. Stuart, Esq., Colonel Gregory, and others. The speeches contained many most touching and interesting details. The subscription was headed by five contributions of 5000 dollars each, and it is expected that Philadelphia alone will raise at least one hundred thousand dollars.

The various churches, Presbyterian and Methodist, have been holding their annual ecclesiastical assemblies.

The General Assembly (old school) met at Newark, in New Jersey. The proceedings were opened by a sermon, by the venerable Dr. Breckenridge, whose nephew, the late Vice-President, is one of the generals of the Southern army. During the sittings, the members adjourned to Princeton, to be present at the laying of the foundation stone of a new hall, to be called Brown Hall, for which a Mr. Brown had left 6000*l*. Deputations were received from the Presbyterian Church (new school), and from the United Presbyterian Church. There is the same tendency among the Presbyterian bodies in America, as in Britain, towards amalgamation.

The committee on bills and overtures gave in its report on slavery. It reviewed the position of the Church towards the system for a series of years. The following is the most important paragraph:—

"In the struggle of the nation for existence against this powerful and wicked treason, the highest executive authorities have proclaimed the abolition of slavery within most of the rebel States, and decreed its extinction by military force. They have enlisted those formerly held as slaves, to be soldiers in the national armies. They have taken measures to organise the labour of the freedmen, and instituted measures for their support and government in their new condition. It is the President's declared policy, not to consent to the reorganisation of civil government within the seceded States, upon any other basis than that of emancipation. In the loyal States, where slavery has not been abolished, measures of emancipation, in different stages of progress, have been set on foot, and are near their consummation; and propositions for an amendment to the Federal Constitution, prohibiting slavery in all the States and Territories, are now pending in the national Congress—so that, in our present situation, the interests of peace and of social order are identified with the success of the cause of emancipation. The difficulties which formerly seemed insurmountable, in the providence of God appear now to be almost removed. The most formidable remaining obstacle, we think, will be found to be the unwillingness of the human heart to see and accept the truth, against the prejudices of habit and of interest; and to act towards those who have been heretofore degraded, as slaves, with the charity of Christian principle, in the necessary efforts to improve and elevate them."

The General Assembly (new school), met at Dayton, Ohio. The Moderator's sermon was devoted chiefly to the subject of the proposed union with the Presbyterian Church (old school) from which, partly from anti-slavery feelings, but chiefly on doctrinal grounds, a separation took place, about a quarter of a century ago. The following sentence gives the gist of the doctrinal division:—

"Our ground has always been that both parties may and ought to live under one standard in peace

and quietness. We do not object even to those of the most straitest sect, provided that, concerning zeal, they do not insist upon persecuting the Church. But if it be claimed that the only basis of union is our acceptance of the theories of immediate imputation, unqualified inability and a limited atonement, even if we held to these dogmas, we could not accede to the terms; for they annul the very principle of a broader ministerial fellowship, without which no reunion could be lasting. We cannot afford to enter a communion which would exclude Edwards and Dwight, Richards and Woods."

The following resolutions were passed with acclamation. The new school has always been anti-slavery, and most loyal in its devotion to the republic. These resolutions, strong as are their terms, are a considerable improvement on those passed in the previous year, and in 1862:—

"Whereas, The iniquitious rebellion, prompted by reckless ambition in the defence and futherance of human slavery, continues to lift itself against the legitimate and liberal Government of the United States: and,

"Whereas, Such rebellion not only violates the sacred principle of obedience to the authority ordained of God, but also advocates the hindrance of the free progress of God's word, and thus, as anti-Christ, opposes itself to the truth; and,

"Whereas, Its aiders and abettors, are responsible for the sea of blood that has been shed, through their resistance to the righteous efforts of the Government to save the life and integrity of the Nation; and,

"Whereas, It becomes the Church of Christ to utter no uncertain voice in regard to a great public fact—so intimately and essentially associated with its interests: Therefore,

"Resolved—1. That this General Assembly reaffirms the principles, and reveres the declarations of previous General Assemblies, so far as applicable to the present aspect of public affairs.

"Resolved—2. That we recognize clearly the good hand of God in all the victories of the national arms, whereby the limits of the rebellion have been contracted, and its vitality impaired; and we look humbly and confidently to the same Divine source for further success, until the cause of this nation shall be vindicated and peace established on the grave of treason.

"Resolved—3. That we also recognize the same good hand of God in the delays and disappointments of the war, by which He has made more sure and complete the destruction of the vile system of human bondage, and rendered less self-confident and more religious the heart of the nation.

"Resolved—4. That in such recognition and hope we do by no means lose sight of our national and individual sins, which render us so utterly unworthy of the Divine favour, but confess them with penitent hearts, and trust to a covenant God in Jesus Christ, that this unworthiness will not hinder the might of God's grace in behalf of the cause of right and order.

"Resolved—5. That we exhort all our Churches to renewed zeal and faithfulness in supplication to God for the deliverance of the land, and the prosperity of Christ's Kingdom, through the blessings of national peace and fraternity.

"Resolved—6. That we cordially uphold the Government with our sympathies and prayers in its energetic efforts for the suppression of this most causeless and cruel rebellion, and urge all Christians to refrain from weakening the authority of the administration by ill-timed complaints and unnecessary criticisms, fully believing that in such a crisis, all speech and action which tend to differences should be sedulously avoided for the sake of the common weal.

"Resolved—7. That a copy of these Resolutions, duly authenticated, be sent to the President of the United States by special committee."

The General Conference of the Methodist Episcopal Church has also had its annual meeting. An important step was taken in relation to slavery:—

"The committee on slavery have decided to report a new rule, prohibiting 'the holding,' as well as the buying and selling of slaves. This will be sent down to the Annual Conferences, and there is little doubt but that it will become the law of the Church."

This Conference sent an address to President Lincoln, conceived in strong terms of devotion. The following passages occur:—

"In this present struggle for the nation's life, many thousands of her members, and a large number of her ministers, have rushed to arms to maintain the cause of God and humanity. They have sealed their devotion to their country with their blood, on every battle-field of this terrible war.

"We regard this dreadful scourge now desolating our land, and wasting the nation's life, as the result of a most unnatural, utterly unjustifiable rebellion, involving the crime of treason against the best of human governments, and sin against God. It required our Government to submit to its own dismemberment and destruction, leaving it no alternative but to preserve the national integrity by the use of the national resources. If the Government had failed to use its power to preserve the unity of the nation, and maintain its authority, it would have been justly exposed to the wrath of Heaven, and to the reproach and scorn of the civilised world.

"Our earnest and constant prayer is, that this cruel and wicked rebellion may be speedily suppressed; and we pledge you our hearty co-operation in all appropriate means to secure this object.

* * * *

"We believe that our national sorrows and calamities have resulted, in a great degree, from our forgetfulness of God, and oppression of our fellowmen. Chastened by affliction, may the nation humbly repent of her sins, lay aside her haughty

pride, honour God in all future legislation, and render justice to all who have been wronged."

President Lincoln sent a reply, of which the following is the chief portion :—

"Nobly sustained as the Government has been by all the Churches, I would utter nothing which might in the least appear invidious against any. Yet, without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the rest, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to Heaven than any. God bless the Methodist Church; bless all the Churches; and blessed be God, who, in this our great trial, giveth us the Churches."

*June*, 1864.

# SUGGESTIONS AND REPLIES.

## INVITATION TO A MISSIONARY FESTIVAL IN HOLLAND.

Dear Brethren, — The committee for celebrating a second National Missionary Festival in Holland, has charged me with a duty which I feel myself happy to fulfil.

It is not perhaps quite unknown to the friends of Missions in England that last summer some Christian brethren amongst us formed the idea of organising a great festival for the celebration of missionary work. This first proof succeeded beyond all expectation. More than 7000 Christians of higher and lower classes, met together in the unity of faith and love, and the whole day left the most happy remembrance in the minds of all who were present. It was a Christian "Feast of the Tabernacles" sanctified by the Gospel and the spirit of Christ.

According to the unanimous desire of thousands in Holland, who take a lively interest in the holy work of the propagation of the Gospel, a second great *camp-meeting* of the same kind will take place next July. We feel sure this time our meeting will be attended by a still more numerous assembly, especially if it pleases the Lord to favour us with the propitious weather of a fine summer, the more so as different railway companies are to organise special trains for the benefit of those who wish to be present.

But, dear brethren, you will readily believe that for the augmentation and completion of the happiness of such a day, we should value very much the presence of such friends from abroad as are willing to unite with us in prayers and thanksgivings to the Lord. In our days, when the foundations of faith are sapped by infidelity, there is more necessity than ever before, of strengthening the ties of Christian love amongst all believers of various nations and denominations, who cling to the great truths of the Gospel. And it is nearly superfluous to remember, that between English and Dutch, congenial in so many respects, there ought to be a true communion of faith.

If God permits, our great national meeting will be held on Thursday the 14th of July, from morning till evening, in the wood of Wolfhezen, near the station of that name on the railway from Utrecht to Arnheim, on the grounds of the Dowager Lady Van Brakell Doomwerth. If you will be so kind as to give us information before the 1st of July* as to the number and names of the visitors we may hope to expect, we shall be happy to procure them a lodging close to the place of the meeting in Arnheim, Oosterbeck, or Zeist, at a Christian friend's, who will think it an advantage to offer his hospitality.

Hoping our request will meet with a kind and friendly reception, I remain, dear brethren, with the expression of brotherly love and Christian affection, your friend and brother in Christ,

M. Cohen Stuart.

Rotterdam, *May* 7, 1864.

---

## FOREIGN EVANGELIST SOCIETY.

TO THE EDITOR OF "CHRISTIAN WORK."

Dear Sir,—Last month I wrote you that through the letter in your May number on Missions, I had been brought into correspondence with others who were likely to associate together for Mission work. Such has been the case, and a society has now been formed, entitled the Foreign Evangelist Society. The following are its objects :—

1. To send out and sustain in the mission field evangelists of a more humble kind than our educated and ordained missionaries—men similar to our city missionaries, who have to deal with the illiterate; who, with little comparative training, would be fitted to speak of Christ to the vast mass of uneducated people abroad.

2. To call out and sustain, as far as practicable, native evangelists and Bible-readers in Papal and heathen countries.

3. To assist in sending out self-supporting missionaries, in promoting the formation of self-supporting missions, and to seek openings for Christian emigrants.

4. To stimulate Christian men in the army, navy, &c., abroad, and others who leave England for purposes of commerce or travel, to co-operate with the association for the furtherance of the Gospel.

And the following gentlemen constitute its present committee :—*Treasurer :* Colonel Foquett, 11, Chepstow Villas, Bayswater, W. *Honorary Secretary :* George Pearse, 2, Sussex Villas, London

* This letter was intended to appear in our last number. Perhaps the notice may not yet be too late.—Ed.

Road, Clapton, N.E. *Bankers:* London and County Bank (Bayswater Branch). *Committee:* Captain C. Caldwell, 16, Clarges Street, Mayfair, W. ; Dr. John Craig, Elgin, Scotland ; Rev. J. M. Denniston, Torquay ; J. F. Elwin, Weston-super-Mare ; C. Kingsley, Fairford, Gloucestershire ; Rev. F. G. Littlecot, Glasgow ; Captain Milbourn, Sierra Leone ; R. C. Morgan, 3, Amen Corner, Paternoster-row, E.C. ; Joseph Palmer, 12, The Grove, Lewisham, S.E. ; J. R. Phillips, Church Villa, Huntingdon ; E. W. Richardson, 55, Oakley Road, Islington, N. ; Rev. J. H. Taylor, 1, Beaumont Street, Mile End Road, E. ; H. Thomson, 38, Mincing Lane, E.C. ; W. Waylland, 10, Henstridge Villas, St. John's Wood, W. ; W. H. Wimhurst, 7, Wilmot Road, Dalston, N.E. ;—to any of whom contributions may be sent.

I am, dear Sir, yours truly,

JOSEPH PALMER.

12, THE GROVE, LEWISHAM, *June* 18, 1864.

---

## DR. DE SANCTIS' PAMPHLET.

We insert by request the following correspondence :—

TO D. WALTHOR, ESQ.

MY DEAR SIR,—I wish to bring to your notice, that in the periodicals "Christian Work," and the "Record," there has appeared a reprint of a protest issued by Dr. De Sanctis, in Italy, against certain supposed errors in an anonymous book published there, and in which protest he appears to include the church of Brethren meeting in Orchard-street (now removed to Welbeck-street), as holding these errors.

It would require a pamphlet to go through all his indictments, which I believe to be, in every case, either untrue or exaggerated, as regards the church named, or those associated with it. But the object of this note is simply to obtain an authoritative statement from yourself and the other Brethren who take the oversight of the church in Welbeck-street, such as cannot be refused admittance into the columns where these charges have appeared.

I specially direct your attention to the two following items of doctrine charged :—

"That the Christian, in virtue of regeneration, cannot sin any more."

"That it is not good for Christians of various denominations to meet together for prayer, for edification, for instruction, or, even if occasion presented itself, to take the Sacrament together."

The untruth of these charges, as regards Welbeck-street and other *non*-exclusive churches, must be well-known in London, as there is scarcely an open prayer-meeting or scene of evangelistic labour where many witnesses to the contrary may not be found.

We must, however, remember that these journals are circulated wherever the English language is understood, and translated beyond these bounds, while the real truth may only be known in the sphere in which the Brethren labour.

I do not know how to characterise Dr. De Sanctis's statements. Each one, learning the real truth, must form his own opinion.

This letter and your reply are intended for publication.

I am, dear Sir,

Yours faithfully,

(Signed) FRANCIS H. MACKENZIE.

STONE, SANDAY, KIRKWALL, *June*, 1864.

MY DEAR SIR,—Previous to receiving your letter I had noticed De Sanctis's Protest. I can excuse some of his mistakes. It would take more than one letter to clear them away.

Brethren desire the union of *all* true Christians. This can only be attained through respecting conscience in such questions as, How far the law is the rule of a Christian's walk ; or, How far the Lord's Prayer is suited to a Christian assembly.

Accordingly, on these points there is among us some difference of opinion and practice. But in the two points to which you draw special attention, the Brethren—so far as I know them (and I have moved among them for more than a quarter of a century)—have never tolerated, for an hour, the doctrine De Sanctis charges on them. Can I more emphatically repel his charges? I may add, that I don't remember any one putting forth, even in private, the thought that "the Christian in virtue of regeneration, cannot sin any more" without its being immediately rebuked.

As to the second charge, it is sufficient to refer to the fact that the Brethren of Orchard-street gave the *free* use of their room in Welbeck-street, for nearly three years, for a *union* (daily) prayer-meeting of *Christians of other denominations.*

As your letter desires something more than a denial by an individual, I have thought well to read your letter to the Brethren who take the oversight of our matters in Welbeck-street, and have their entire approval of what I have written.

I remain, dear Sir,

Yours truly,

(Signed) DAVID WALTHOR.

14, OXFORD TERRACE, *June* 11, 1864.

---

# IN MEMORIAM.

## ISIDORE LOEWENTHAL.

THE last mail has brought intelligence of the murder of one of the best missionaries in India—the greatest master of the Affghan tongue. We take from an Indian journal the following sketch of his career :—

"About the year 1851, there might have been seen in the streets of Princeton, in the State of New

Jersey,' a little Jewish pedlar, hawking jewellery and stationery. He was no common pedlar, this little Jew, either in appearance or character, as those who entered into conversation with him soon discovered. Indeed, from the earnestness and eloquence he displayed when speaking of the wrongs of his unhappy country, or the glorious institutions of America, many thought the pedlar's part a mere disguise to hide political operations.

"In stature almost a dwarf, nature had compensated for a weak and insignificant body by a magnificent head, and a strength of will, and powers of endurance and perseverance fit for a giant. With small and delicate hands, a bright and restless eye, a finely chiselled nose, and a mouth that indicated firmness and hastiness of temper combined, the little pedlar could not fail to attract a good deal of observation, and probably he talked more than he sold.

"At the time to which we refer he was a young man, about twenty years of age, of remarkable intelligence and observation. The pedlar was a Pole. In conversation (for he had already picked up a little English in his wanderings) it came out that, though just entered as a student at the university of Posen, he had taken up the popular and patriotic side, and being suspected of conspiracy against the Government, was obliged to flee from his home and country.

"To the sensitive and delicate Pole this was a great trial, but bravely he bore his lot, and braced himself for the emergency. Circumstances not known to us led him to sail to America, and, landing in New York, he at length found his way to Princeton. In or near this place, leading a life of retired though literary habits, was a much respected clergyman, who had more than one conversation with the eloquent pedlar. Perceiving in him talent of no common order, and becoming interested in his story, he thought him too good to carry a pedlar's pack, and offered, with a generosity no less wise than judicious, to assist him in the prosecution of his studies. An appeal to two or three of the princely merchants of New York speedily produced the funds necessary to send the young Jew to the Princeton university. At this time he was a bigoted Jew, but the course of studies he attended, and specially his intercourse with this good clergyman and his tutors, occasioned a great change in his views, and, to the delight of his friends, he boldly declared his conviction of the truth of Christianity, and asked for baptism. With the ardour and zeal of a young disciple, he rejected the offers of advancement and honour which the various walks of ambition presented, and decided upon dedicating his life to the work of spreading the knowledge of the Saviour. With this view he offered himself as a missionary to the American Presbyterian Society. To India he directed his steps, and fancying from what he had read that among the Affghans might be found traces of the lost tribes, he proposed that he should be sent to Peshawur as a missionary to the Affghans. There, in the year 1856, he commenced his work, and there, too, a few days ago, he met his death by the hand of an assassin."

That young pedlar and afterwards the able missionary, the late Isidore Loewenthal (not Loenthal), were the same. A greater loss to India could not well be sustained: remarkable as a pedlar, he was equally remarkable as a missionary. It may give some idea of his linguistic attainments to say that, in four years he was able not only to master that difficult language, the Pushtoo, but also to complete an elegant and faithful translation of the New Testament. Perhaps no man in India had so great a knowledge of Asiatic literature, and few are so complete a master of the manners and customs of the natives, and of oriental politics, as he was. His library, which filled the four sides of his room, reached by a ladder, was the richest part of Calcutta in ancient MS. and rare books. It was said of him that no man but he had ever gone, or dared to go, into the Kyber Pass, and he was respected by all who knew him, whether European or native, and loved by many. During the mutiny, and later still in the frontier war, his knowledge of the natives and his advice were very valuable. Indeed, if he had not been a missionary, he might have been a statesman; and to whatever profession he might have turned his attention, he would undoubtedly have attained eminence.

It has been often remarked by some of the best judges in India that Isidore Loewenthal had one of the most powerful intellects that ever came to India. Little idea can be formed of the laborious habits of the man. Three or four hours' rest were all that he allowed himself. Compositions for "Blackwood" or the "Westminster," essays on various subjects, contributions on missionary points of literary interest, with kindly correspondence to a numerous circle of friends, together with daily preachings in the bazaar, served as a change from more severe studies that yearly told upon that slender and delicate frame. To spend an hour in his society was a treat never to be forgotten.

With the most perfect command of our language, he combined great fertility of illustration and abundant stores of knowledge, which made him a most fascinating companion. He was no less remarkable as a preacher than a writer or a talker, and will ever be remembered for the able sermons which he delivered to the soldiers at the Umballa Pass.

---

## ALEXANDER ISRAEL SAPHIR,

an aged missionary to the Jews, has passed recently to the "church triumphant." The spiritual birth of Mr. Saphir was marked and decided. It was in 1843. At sixty-three years of age he occupied the first place for probity and learning among his Jewish fellow-citizens throughout Hungary. His conversion to the Lord Jesus Christ gave so great a shock to Judaism in that part of Europe, that it has never since, and never will recover from it. Not a synagogue in that country—throughout the

cities, towns, and villages of which about 300,000 to 400,000 Israelites are settled—where "the conversion of Saphir" was not the topic of conversation. It was, in *many* Jews, the "germ" of new inquiries, religious doubts and difficulties, afterwards solved by a personal perusal of the New Testament. Many, at the risk of the loss of all earthly things, under persecution and trials, were with him made willing to leave "the city of destruction," and with the new faith and heavenly strength of the true Christian, set forth on the pilgrimage to the heavenly Jerusalem.

It has long been known in the Church, that the revival of evangelical religion in Hungary commenced with the introduction of the Saphir family into the Church of God. The remarkable outpouring of the Spirit of God which accompanied the earlier labours of the Free Church of Scotland's mission to the Jews, descending with light and power on this gifted family, not only transformed them into faithful and eminent witnesses for Christ and his truth, but awakened a spirit of inquiry among Hungarians, Germans, and Jews. The fact that they, and many other Jews, exhibited so great a change of faith, life, and manners, under the simple ministration of the Gospel, attracted the earnest consideration of the talented and learned Protestant clergy of Pesth; and from that day to this "the doctrines of grace" have held a more prominent place in the pulpits, while an increasing number of zealous Christians of all classes have been annually added to the true Church of Christ.

During the last twenty years, the Hungarian Protestant Churches, in the midst of returning spiritual life, have had a severe struggle with the dominant Papacy—the cruel and desolating Hungarian war of independence—the confiscation of their Bibles, and, in consequence, their inability to supply thousands anxious to possess and willing to pay for copies of the Word of God—and the expulsion of their first missionaries.

When the mission to the Jews was sent, in 1842-3, to Pesth, they found Mr. Saphir the leader of the Jewish community—the friend and adviser of the chief rabbi. Strongly addicted to literary pursuits, he was familiar with Hebrew literature, both biblical and rabbinical. He had read every work of note in the language of his own nation. Not content with this, he had studied much in German literature; and, wishing to read Shakspeare in the original, had just commenced the English language. It was the desire of knowing our language and people which first brought him to the English congregation, now for the first time meeting for public worship in Hungary. Hitherto his time and talents had been devoted to his own nation. The only Jewish educational institute of note in Hungary was planned and founded by Mr. Saphir. It gave the pupils a curriculum of four years, under seven or eight professors, and was, and is, a fair specimen of the Jews' liberal educations. Under the ministration of the everlasting gospel, simply and affectionately proclaimed, the Spirit of Christ now lifted "the vail" from the understanding and heart of this master in Israel. He was never absent from the church, and generally, in his hand, his little favourite son of eleven years of age. Under the frowns of the synagogue, the sneers of his old friends, he was *silent*, but *continued*, by his *presence* among Christian worshippers, to indicate "that all old things had passed away and all things become new in Christ." Silently and steadily he went with earnestness and holy joy to confess his Saviour before the Jewish community and the Christians of Pesth. *Delay* he *had asked*—but *why?* That *prayer* might be heard for his *wife*, his *sons*, and his *daughters*. When father, mother, two sons, and three daughters stood in the Reformed Church of Pesth to renounce Judaism, and embrace the faith of Abraham, Isaac, and Jacob, and all the holy men of the Old Testament church—the faith of our Lord and Saviour Jesus Christ—the tears rolled from almost every eye. The noble Christian address he gave on the occasion of their baptism, afterwards printed and extensively circulated, prepared the public for seeing many of his brethren and sisters of the "house of Israel" following his example—nor have they been disappointed. From his eldest son, Philip, came forth the Evangelical School for educating Israelitish children. Begun in 1846—preserved at the expulsion of the mission in 1852—that school has given a scriptural, as well as a good secular, education to 1500 to 1600 of the Israelitish children of Hungary. Begun by Philip on a sick-bed with five pupils, it has for fourteen years averaged about 300 scholars. The last letter from Pesth says:—"There are 352 children under the care of three male and four female teachers. 238 are the children of Jews. The school is in excellent working order." Many, we trust, will one day know that *here* that seed has been dropped which has yielded the golden fruit of "eternal blessedness." In the new generation of Israelites we look for a great accession to the young Judæo-Christian community of Hungary. The eldest daughter, the former wife of the Rev. Mr. Schwartz at Amsterdam, has joined the heavenly worshippers several years ago. The second daughter is also some years at rest. The youngest has long laboured in the same sphere of Christian usefulness, and the youngest son is a minister at Greenwich. He has one of the largest Presbyterian congregations in London. During the last twenty years the father of this interesting family has daily shown to all, "to him to live was *Christ.*" Whether in the synagogue, the public tribunals of the Austrian Government, the palace (where he gave lessons in Hebrew to the late Archduchess), among his friends, in his family, Israel Saphir, by a devoted Christian life and by teaching the Gospel constantly, evinced the power of "the grace of God." His prayers were almost literally "the psalms of David." At home he was a great reader, especially evangelical literature in English

and German. When you overheard the utterances of prayer or quotations, it was always in Hebrew! He was richly stored with the Holy Scriptures, and could quote it freely. He was instrumental under God in the conversion of the celebrated orientalist, Moritz Bloch, author of the *Hungarian and German Dictionary*, &c. &c., and now Professor of the Protestant Theological College in Pesth. Time will not allow me to tell to how many rabbis, teachers, literati, and Jews of all classes he has, since his conversion, testified that there is *no* salvation out of Christ. We conclude this imperfect sketch by mentioning that some of the little church surrounded his bedside during a recent sickness. From this he was raised up to experience the kind ministrations of an old friend, just restored to Pesth—the Rev. Mr. Kœnig—whose affectionate attention must have recalled "old times" to that interesting family.

## JAMES MILLER,

Surgeon in Ordinary to the Queen for Scotland, Professor of Systematic Surgery in the University of Edinburgh.

The death of this eminent and excellent man, on the 17th of June, has caused a very sad blank in the society of the northern metropolis, where his character and high attainments were thoroughly understood and appreciated. He was a man of marked individuality, devoid of everything ordinary or common-place; and the friends of religion felt that it was a great public blessing to have one so distinguished in his professional and social position giving forth, on all occasions, a clear, unequivocal testimony for evangelical truth. For twenty years, almost, indeed, since the period of the great disruption in the Church of Scotland, when many minds were greatly moved and quickened into spiritual earnestness, Mr. Miller maintained a consistent religious profession, filled a conspicuous place in almost every walk of Christian philanthropy, and was regarded by the community among whom he moved as a reliable citizen who might always be counted upon in every hour of need, when principles had to be asserted or good works undertaken and done. He was an early and zealous friend of Medical Missions, and in his own private intercourse with the sick and dying, faithfully carried out, particularly of late years, the great idea that medicine is the handmaid of Christianity, and that the Christian surgeon or physician is privileged to tread more closely than any other man in the very footsteps of Him who, while he preached the Gospel of the Kingdom, went about healing all manner of sickness and all manner of disease among the people. Possessed of ready talents, and endowed with a rare aptitude for public speaking, he could command the prolonged attention of large assemblies, and often rose to a fervid eloquence which, with characteristic peculiarities of thought and style, was very telling upon his audience. Constitutionally shy, and troubled with *mauvaise honte*, he endeavoured to overcome the tendency, but overleaping the boundary line, he fell into a certain *brusquerie* of manner which, while he was a young man, led sometimes to his being misunderstood. But this sat better upon him as he advanced in years and reputation, and even lent a charm to his companionship which we look back upon with pleasure. No one could fail to see that he was an honest, straightforward, courageous, out-spoken man. He never made concealment of his views and sentiments, which were occasionally somewhat extreme; but he thereby secured the esteem and respect of many who conscientiously differed from him. The outward aspect of the man corresponded with his character. Above the middle height, strongly built and of well-knit frame, muscular and thin, with handsome features and ample forehead,—a manly, self-reliant bearing, and a strong deep-toned voice, he had every quality fitted to draw attention; and although some minds were slower than others in appreciating his many excellencies, it may be said, with perfect truthfulness, that to know Professor Miller was to love him.

He died at the comparatively early age of 52, after an illness of little more than three weeks, having, till his final illness, personally performed, although in enfeebled health, all the duties of his arduous profession.

## ADAM WHITE.

Cholera has been committing great ravages in some districts of the Deccan, and indeed throughout the Bombay Presidency. It has numbered amongst its victims a distinguished Christian missionary, the Rev. Adam White. While this dreadful disease was carrying off twenty-five daily in the village of Sassoor, which does not number more than 7000 inhabitants, this devoted man was constantly, day and night, among the suffering, administering medicines as well as bodily and spiritual comfort. He returned home (about five miles distant) on Friday evening, the 13th of May, and seemed in his usual health, which indeed was anything but good. The next day he was seized, and expired early on the 16th. His loss is deeply deplored by Christians of all denominations. He was wholly consecrated to his mission, most abundant and zealous in his labours, and self-supported. He has left a widow and five children.—*Homeward Mail.*

[Mr. White went out to the Free Church Mission at Bombay, but after a time, having embraced the views of the Baptist brethren, he resigned his connection with that Mission, but continued in the country on his own resources, and now he has reached his end.

For death hath moulded into calm completeness
The statue of his life.]

# NEW BOOKS

BEARING ON

# CHRISTIAN WORK.

## THE QUARTERLIES.

An *In Memoriam* for Lord Elgin opens the current number of the North British, and by its peculiar grace of honest eulogy will be felt to point to a near relative as the author. *Rambles in the Desert of Syria* serve as a text for writing on the political situation of that critical province. An article on *Christian Missions* will attract attention. Reports are truly said to be spoiled by making edification the aim instead of instruction. In these Marshall's book is slightly exposed, and Mr. Vernon's *Life of Xavier* is set down as narrow and carping. There is an extravagant estimate of that Romish saint, to the effect that the world never saw a better missionary of the cross than the Jesuit Francis Xavier. The Romish Church is affirmed to have had more success in her missions than the Protestant community, and it is asked if Romanism holds a place in the providence of God, akin to that of Judaism, as a preparatory scheme? Except that their scholarship commended them to the Marquis of Wellesley, and established missionaries in a certain credit as good and useful and quite harmless persons, the great Serampore scheme was but an interesting failure; printing books which nobody read, which made no converts, and which are not now greatly valued. It is not money, it is said, so much as men that we need—men of the heroic type—with a warm enthusiasm for God, or to be admired in his saints. In order to find such men and help them specially for their task, Protestant Churches ought to borrow a leaf from the wisdom of Rome and have their College *de Propaganda Fide*. As to funds it is said that a society should not expend twenty-five per cent. of its income on the expenses of management, and that, however it happens, no other trusts are so expensively conducted as those of missions. It is also unfortunate to be making a new appeal every five or six years in order to get rid of debt. The article, though with some good points, is neither an able nor happy treatment of a serious question, and one which, in the past history of the Review, is peculiarly delicate.

The Westminster devotes a short paper to the *Abolition of Religious Tests*. It is no more than a *résumé* of Mr. Goldwin Smith's pamphlet. A man who refuses the test at his university cannot hold a fellowship, is excluded from convocation, which is the governing body, and cannot open a private house for the reception of students. The test is administered to the Master of Arts, as is subscription to the Thirty-nine Articles and the Three Articles of the Thirty-sixth Canon. When it was imposed it was as a means of discovering nonconformity. Fines, imprisonment, and death were then resorted to with unflinching consistency. Now, the test can only irritate, like gnats or even less noble insects. It is immoral, for hundreds of honourable university men are now ready to take tests and subscribe articles in which their belief is infinitesimally small; it is useless; and it is injurious. Imbedded in the articles are the stock expressions about the crumbling decay and eventual downfall of the Christian religion; old Jewish grounds being no longer suitable to us; the opposition in which the English clergy for generations have placed themselves to the intellect of the country; and the like.

---

The Tercentenary promises a literature on Shakespeare's knowledge of the Bible. Bishop Wordsworth has already published a formal treatise on the subject, but not of much critical worth.* His Shakespeare is an excellent High Churchman of the nineteenth century and learned in ecclesiology; and the ease with which quotations are found for this purpose, suggests that by their indefiniteness a plausible writer might make out of them any other sort of churchman, or Roman Catholic, or Dissenter. The opening chapter, moreover, proves nothing but that Shakespeare lived about the same time as the translators of the Bible, so that the same obsolete forms of speech are peculiar to both. But the book does succeed in proving that Shakespeare was familiar with the histories and spirit of the Word of God, and that they entered largely into his writings. Mr. Bowdler's edition fares badly and deservedly with the Bishop, who points out some ludicrous elisions, on the ground, apparently, that where a passage touched upon Scripture it was unfit for family reading.

* *On Shakespeare's Knowledge and Use of the Bible.* By Charles Wordsworth, D.C.L., Bishop of St. Andrews. pp. xii. 309. London: *Smith, Elder, & Co.* 1864.

For use in Library only

For use in Library only

I-7 v.2
Christian Work (London)
Princeton Theological Seminary-Speer Library
1 1012 00311 2648